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GERALD B. WINROD ★ EDITOR

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DEFENDER MAGAZINE

LEFTIST PREACHERS

Dr. Gerald B. Winrod

IT IS A MATTER of grave concern to Bible-believing Christians of all denominations, that a group of Leftist Preachers have recently launched a propaganda campaign designed to ...

(1) Cover their past pro-Communist tracks, (2) spread discord and confusion in Church circles to weaken the evangelical base and (3) bring reproach upon real opponents of the red menace.

Not all Preachers who have permitted themselves to be drawn into this new movement, fully understand the direction toward which the leaders are driving ... or the hidden motives behind the project. There are dupes in their ranks.

But a sufficient number of recruits have been made, in the larger denominations, to create a powerful subversive force, assuring adequate support for the directors of the program. In the absence of an organized interdenominational defense, Pastors and Laymen loyal to Christ and Country, will have to stand individually.

Bishop G. Bromley Oxnam, more than any other one individual, is the front man and guiding genius of the attack. He furnishes most of the ideas. Methodist laymen would be justified in rising up and demanding that he be expelled from their denomination. His red record stands, and no amount of shouting at this date will obliterate it.

Leftist Preachers, who have for years sung Moscow's praises, now conscious of a change in public sentiment that leaves them in a difficult position ... have mapped a master plan for declaring themselves against Communism, at the same time savagely attacking by usual smear technique, those persons in public life who are leading the fight against it.

Bishop Oxnam is an example. He now professes to be against Communism but hurls thunderbolts at the House Committee On Un-American Activities and its chairman, Congressman Velde (who is also a Methodist). He hates Senator McCarthy with a venom and does everything in his power to stymie investigations by the Senate Internal Security Committee. He continues to oppose the American system of free enterprise. He is waging war on Preachers committed to the defense of Americanism against Communism, resorting to the most insulting and distasteful methods imaginable.

In this, he has set the pattern for religious Leftists in all denominations to follow. Profess to oppose Communism but do everything possible to hinder its real enemies!

★ ★ ★

BISHOP OXNAM testified for ten hours at a hearing of the Committee On Un-American Activities, on June 21st this year ... and denied that he had ever been a card-carrying member of the Communist Party. The Committee adopted a resolution accepting the statement as factual, but Congressman Jackson of California (also a Methodist) expressed the sentiments of other members when he said, the following day, from the floor of the House:

"I wish to make it clear that my vote for the motion had nothing to do with clearing or finding guilt. It was to the point that the Committee had no identification of Bishop Oxnam as a member of the Communist Party. The record must speak for itself. During the course of the hearing, some 40 exhibits were placed in the record, all of which related directly or indirectly to the Bishop's alleged affiliations, sponsorships or memberships in organizations or activities in or on behalf of Communist and left wing groups."

On May 29, 1947, Bishop Oxnam sent a Communist book to 22,000 Methodist Ministers accompanied by a commendatory letter which stated:

"As a Methodist Minister you and your people are having increasing influence in shaping public opinion in the nation. We are of the opinion that Jerome Davis' recent book entitled 'Behind Soviet Power' makes a substantial contribution to understanding of Russia."

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This costly project of printing and mailing was financed out of Methodist missionary funds.

During the tumultuous appearance before the Committee On Un-American Activities, Bishop Oxnam was interrogated about his sponsorship of the American Committee for Spanish Freedom, an outright Communist organization. He seemed naive and answered: "My recollection is that this was one of the first organizations to drive Communists out. I think Mr. Roger Baldwin led a movement to insist that there be no Communists allowed in the organization. I may be wrong."

He *was* wrong! Several times, as the hearing progressed, he made flattering references to Mr. Baldwin as a mentor and counselor. This gave an interesting insight into the Bishop's mental processes and attachments.

Roger Baldwin, the guiding hand of the American Civil Liberties Union, was for many years its Executive Director ... serving with Dr. Harry Ward as Chairman, and Bishop Oxnam, a member of its National Committee.

When asked by an investigating Committee of the Seventy-first Congress, if he was "sympathetic to the aims and principles of the Communist Party," Baldwin replied, "I decline to answer." After completing a thorough investigation, this Committee reported: "The American Civil Liberties Union is closely affiliated with the Communist movement in the United States, and fully 90 per cent of its efforts are on behalf of Communists who have come into conflict with the law." Bishop Oxnam's name still appears on the letterhead of the organization.

When asked about his long association with various pro-Communist publications, including *The Protestant*, the Bishop was evasive. Congressman Clardy, a member of the Committee On Un-American Activities, then announced testimony would soon be published showing that "this magazine was published as the result of a Communist directive and plot."

Subsidized in some unexplained way, *The Protestant* loaded the mails from month to month with free copies to Pastors of all denominations. Many swallowed the bait. It followed exactly the same plan as is now being used to destroy enemies of Communism by character assassination. Bishop Oxnam's name appeared with Eleanor Roosevelt, L. M. Birkhead, Louie D. Newton and other Leftists as a contributing editor.

The Methodist Federation for Social Action, dominated by Harry Ward and Bishop Oxnam, has done much to divert and weaken Methodism as a spiritual force in the world. Rev. Jack McMicheal, successor to Dr. Ward as Executive Secretary of the Federation, reported in 1950 that its membership included 20 bishops and 4,000 Methodist Ministers.

The Socialistic and Communistic objectives of the Federation are boldly advertised as follows: "... an organization which rejects the method of struggle for profit as the economic base for society; which seeks to replace it with social economic planning in order to develop a society without class distinction and privileges."

Testifying under oath before a Senate committee in October 1951, Louis Budenz, former editor of the Communist *Daily Worker*, stated that to his certain knowledge Dr. Harry Ward was a confessed Communist. His statement has never been refuted.

Writing in the *Worker* of January 14, 1945, Dr. Ward admitted having been a Marxist ever since he began reading after Karl Marx 40 years earlier. He is a power for the red movement of the United States, having served as (1) Director of the Methodist Federation for Social Action, (2) Chairman of Moscow's largest front organization, the American League for Peace and Democracy, (3) Chairman of the American Civil Liberties Union and (4) Professor of Christian Ethics in Union Theological Seminary.

As might be expected, Dr. Ward has collaborated closely with Bishop Oxnam, Dr. Henry Leiper, Dr. Reinhold Niebuhr and other religious leftists, in launching the new program to smear and discredit America's real opponents of Communism.

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The objective is a social revolution for the United States in which a form of government, different from that set up by the founding fathers and carried through in the Constitution, would be substituted. Leftists hate such words as "Capitalism" and "Free Enterprise."

Dr. Samuel McCrea Cavert, a leader of their group, says: "The principle of competition seems to be nothing more than a partly conventionalized embodiment of primeval selfishness."

Dr. Harry Ward said in a radio broadcast May 21, 1946, "The Soviet Union is progressing and growing up economically and politically since the time of the Czars, while Capitalist society is starving and going down." Bishop Oxnam has made many similar pronouncements.

Since no government can operate without money (capital), there must be one of two systems — either Private Capitalism or State Capitalism. Under the Constitutional American system, Capital is distributed among the masses of people. Under a Socialist or Soviet system, Capital is owned and regulated by the State and doled out to the masses who remain enslaved to the government.

If Leftists of the United States ever succeed in doing away with Private Capitalism, a form of State Capitalism will be instituted.

One writer sums the matter up as follows: "Under the American system of private Capitalism the money accumulated by individuals during a lifetime is fluid and has a way of redistributing itself in a generation or so. In this way vast numbers have the door of opportunity opened for their advancement in each generation.

"But money centralized in the State's hands never redistributes to afford opportunity for individuals, but keeps the pool of power that goes with money and property, always in the hands of government which actually means in the hands of a self-perpetuating political oligarchy of a few. This is not an argument—but a statement of the issue. Most Laymen and Ministers believe in Private Capitalism — private ownership — private enterprise."

★ ★ ★

THE MEN directing the new Leftist crusade are smart, resourceful and

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well financed. It is a pity that they are allied with the forces of anti-Christ. Their talents could be put to better use in a constructive way.

Old timers, like Oxnam, Ward, Niebuhr, Leiper and others have groomed a young man, a New England Methodist Preacher by the name of Ralph Roy, to direct a campaign of hate against Christian leaders who are delivering blows against Communism that really hurt.

A book, obviously edited from back issues of the *Daily Worker*, other extreme leftist publications, and the files of the Jewish Gestapo (the Anti-Defamation League of B'nai B'rith) has been published over his name. A trained analyst is able to at once identify Roy's reams of trash, as originating from the same Jewish source that spawned John Spivak's "Secret Armies" and Derounian's discredited "Under Cover."

This time, however, the poison is capsuled in religious coating and disseminated in the livery of the Church. Christians who may be asked to buy this book or support Roy in his "lecture" work, need to know that he is a former student of Harry Ward's at Union Theological Seminary.

Some Pastors, who were thinking of opening their Churches to him, upon learning the truth about the young man and his backers, are reported to have changed their minds. The book which he has permitted to go out under his name, shows him to be a muckraker, a user of half truths, a promoter of falsehood and a professional hater.

The new Leftist attack on the Church life of the Nation has been organized on broad lines, designed to infiltrate and influence first the Clergy and after that the Laity of all denominations. It is just getting under way.

Spiritually minded, Bible-believing Christians, recognizing the Holy Spirit as a restraining Power against evil (according to II Thessalonians 2:7) will seek His guidance and cooperation, to the end that the plan, though elaborately drawn, will come to nought. While standing firm in defense of Christ's Cause in this crucial hour they will not return hate for hate against the Leftists ... but will rather pray God to remove the scales from their eyes, thereby making it possible for the light of evangelical Christian truth to shine through into their consciousness.

Satan sometimes manifests as a roaring lion, but in this instance he has disguised himself as an "angel of light."

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JOHN FOSTER DULLES

SECRETARY OF STATE, Dulles, knew enough about the Jewish power to understand that he was taking his political life (if not his physical life) in his hands ... when on October 20th, he suspended American financial aid to the gangster government of Israel. Newspapermen asked President Eisenhower the next day if he approved the action and were given an affirmative answer.

Jewish individuals, groups, organizations and publications, throughout the United States were quick to denounce both men. Meetings of protest were held and resolutions passed.

A horrible thing had happened the week before in the Jordanian village of Kibya, 20 miles northwest of Jerusalem when, under cover of darkness, a 600-man battalion of Jewish soldiers swooped down and massacred 66 helpless and unarmed Arabs—men, women and children.

The Jews were also violating their armistice agreement with Syria, by promoting a hydroelectric project on the Jordan River for the purpose of diverting water from its normal course. This was taken by Mr. Dulles as the reason for cutting off financial aid. Israel promptly backed up, agreed to suspend operations and wait for the United Nations to decide the issue. But the Secretary of State may expect to encounter Jewish animosity the rest of his life, because the enemies he has made are the kind who never forget.

Many Christians were skeptical about Mr. Dulles when appointed to the high office that he holds ... because of ultra liberal religious and political views attributed to him, not to mention his association with Governor Tom Dewey. He has, however, shown himself so far to be a man of courage and an exponent of Christian ideals. The record shows that he has tried from the day he first took office, to clean out of the State Department, the Communism and Corruption inherited from Dean Acheson.

One of his most statesmanlike acts (of which every Christian had cause to be proud) was in September, when standing before the General Assembly of the United Nations, he contrasted the fundamental principles of Christian Americanism with those of Atheistic Communism — and took his position, before the world, on the side of Christ.

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JESUS GAVE THANKS

Sermon Of The Month

DR. R. S. BEAL
FIRST BAPTIST CHURCH
TUCSON, ARIZONA

LET US CONSIDER what may be regarded as the greatest thanksgiving text in all the Word of God. I do not believe there is another passage comparable to it. I regard it as the very apex of thanksgiving.

Standing before His disciples and lifting the cup, the Saviour "took the cup and gave *thanks* ... "

That cup contained the wine which represented the blood that He was soon to shed for the sins of the world. It was the cup of death ... and yet with the very shadow of the Cross upon Him, He could thank God. Crowded into that cup were the sins of the world, the wrath of God and the sacrifice of Himself.

Instead of shrinking, He quietly bowed His head and gave thanks. The crucial hour was upon Him — the period for which He had been born. The event that brought Him into the world was at hand. He was ready to accomplish the redemption of mankind. All the agonies He was to experience in those awful hours, as He hung a bleeding Victim on Calvary, were represented by the cup. And He gave thanks.

How beautiful is the grace of gratitude! Someone has well said that thanksgiving is a grace of resistless charm. The flower of gratitude should grow and flourish in the garden of every heart among the children of God, as it did in their Master. Nothing is more tragic or a greater spectacle of inconsistency, than to see ingratitude in one who professes to follow the Christ.

I recently read the story of an old Hebrew legend dealing with the origin of praise. After God had created mankind, says the legend, He asked the angels what they thought of the world. "Only one thing is lacking," they said. "It is the sound of praise to the Creator." So the narrative continues, "God created music in the voice of the birds, the whispering winds, the murmuring ocean, and planted melody in the hearts of men."

This has in it the suggestion of a truth emphasized by the Psalmist in three consecutive hymns of praise and thanksgiving: "O give thanks unto the Lord; call upon his name: make known his deeds among the people." (Psalm 105:1).

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever." (Psalm 106: 1) "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." (Psalm 107:1).

It has always seemed significant to me that the book of Psalms should be in the middle of the Bible, with about the same number of books on each side. Holding the Bible in our hands, we can turn to the Psalms with ease by remembering that mechanically it comprises the center of the Book. The note of praise binds together, as it were, all the divine revelation. It is at the center of what God has revealed to mankind in His Word.

Our thanksgiving should be in two directions, namely, vertically and horizontally. This was true of our Lord. He praised God, and He thanked men.

Gratitude, to be genuine, should be expressed in both directions. Paul not only praised the Lord in his epistles, but took time to thank his brethren for their fellowship in suffering and service. He never forgot those who labored with him in the Gospel. All our talk about praising the Lord Jesus is pious chicanery if we are ungrateful to one another.

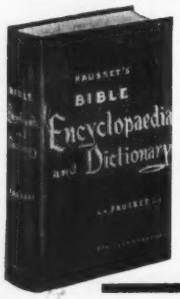
Dr. J. H. Jowett, of precious memory, has well said: "No one is going to have anything worth calling a harp in glory who has not already harped music in his own soul."

For a little while I want to take down the thanksgiving harp of our Lord, and point out some of the notes which He continually sounded. He taught the importance of thanksgiving and went so far in the Sermon on the Mount as to call upon His followers to " ... Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

When He hung on the Cross, He prayed, "Father, forgive them; for they know not what they do." God heard and answered that prayer and we feel its effect to this gracious hour, for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ... "

Before leaving this world, " ... he lifted his hands, and blessed them." (Luke 24:50) He expressed His love and gratitude to those who had accompanied Him for more than three years. From that time the herald angels at His birth cried out, "glory to God in the highest." Until the moment He ascended, thankfulness was the principal characteristic of His life. It was a thankfulness such as the world has never witnessed, and will witness again only as Christ is incarnated in the yielding lives of His people.

Beecher wrote beautifully: "As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude."



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A word picture of that which was present in the heart and life of our Lord as He lived and mingled among men!

Having healed the ten lepers as He moved toward Jerusalem, the Master cried out, " ... where are the nine?" Only one returned to glorify God for what had been done and it pleased the Lord. Though a "stranger" of Samaria, the leper was made whole. Are we, like this leper, giving Him the thanks He deserves? Or are we like the ungrateful nine?

Let us note how the Saviour in His earth life used the harp of praise. First, He was thankful

FOR THE COMMON NECESSITIES OF LIFE

Twice in the miracle of the feeding of the five thousand men, we note the fact of His thankfulness. In this, the only one of His miracles recorded by all four evangelists, we read: "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples ... "

"Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks." In the similar miracle of the feeding of the four thousand, mention is made of His thanksgiving to God. There would be far less of beauty in these incidents, had the note of praise not been sounded.

We are prone to take the common things of life as a matter of course. Too often we confine our thanksgiving to special and unusual occasions. But it was not so with Jesus. Devoted Christians lay emphasis upon little things, and give God praise for the commonplace.

The Lord of glory offered thanks — the One who could say, "the world is mine and the fulness thereof" ... and we find Him grateful for a few loaves and fishes. He had power to transform every blade of grass, upon which the multitudes sat, into a full dinner pail and yet He gave thanks.

How absurd must this scene have appeared to the onlooker. Thousands of hungry folk were before Him, and He was giving thanks for a boy's lunch. I wonder sometimes if the thanksgiving did not have something to do with the miracle. If there were more gratitude for what we have, meager though we feel it to be, the supply would be greater. Instead of grumbling, let us thank God for the crumb, and see it multiply into a loaf. Thanksgiving brings blessing.

I am glad to be able to call your attention to the fact that the thanks offered by Jesus, on this occasion was not done in a corner, nor in silence. Mute appreciation seems to have little place in the plan of God. Thanksgiving ought to be audible. Jesus was not ashamed to acknowledge the Giver of every good and perfect gift. The Father was real to Him, and worthy to be praised at all times and before all people.

Let us learn never to put a morsel of food to our lips without first thanking God for providing for us. It ill behooves the children of His grace to spend their time murmuring and complaining. Thanksgiving magnifies Him, as well as our blessings. "Bless the Lord, O my soul, and forget not all his benefits."

As the Master played upon His golden harp of praise, He sounded the note of thanksgiving

FOR LITTLE CHILDREN

What would the world be like without the laughter of the child, or even the cry of an infant? No one ever appreciated children more than Jesus. No one ever saw in them the possibilities that met His gaze. To the disciples, they were a nuisance. To many parents they are unwanted. But to Jesus, heaven was made up of them.

He was displeaseed when the little ones were kept from Him. Tired as He was, He did not say, "run along," or "go away" or "don't bother me." No, we hear that voice of vocal velvet saying: "Suffer the little children to come unto me, and forbid them not ... " Such was His desire and delight.

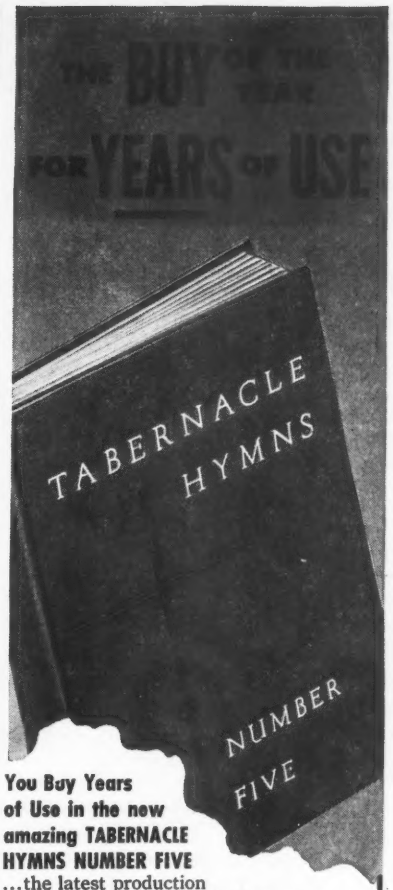
We read how "he took them up in his arms, put his hands upon them, and blessed them." The word "blessed" comes from the Greek, "eulogeo," from which our word "eulogy" is derived. It means that Jesus spoke well of and thankfully for the little children.

People are talking about the underprivileged children of other parts of the world. The pictures we see of poor little half-starved youngsters wring our hearts. But have we ever stopped to think about the multitudes of underprivileged children in our own land, many of whom are living in spacious homes on the boulevard? They never hear about the things of God. They are strangers to the stories of the Bible and to the message of salvation.

Then Jesus sounded another note on the harp of thanksgiving. He was thankful

FOR ANSWERED PRAYER

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Fa-



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ther, I thank thee that thou hast heard me." (John 11:41)

Prayer meant everything to Jesus. It was the most important thing in His life. He emphasized it above all things. It was not a mere form of religious exercise to Him. Prayer was real. It was His vital breath.

Jesus not only taught the value of prayer, but practiced it continually. There never was a moment in His earth life when He did not feel the need of prayer. There never was a circumstance when prayer was not appropriate. There never will be a time in the life of any Christian when prayer is not needed. We should cultivate the prayer consciousness.

I have often wondered how I would feel if all the privileges attached to prayer were denied me. Yet with heaven's door wide open and a loving heavenly Father to heed the voice of His child, how little we take advantage of this holy exercise! Let us pray more, and thank God more for the privilege of prayer.

It is interesting to note also that the Lord Jesus was thankful

FOR OPPOSITION

While we complain and sometimes grow rebellious in the face of storms, He bowed His head and gave thanks. This is the triumph which every Christian is privileged to enjoy. God will make it possible. When confronted by opposition and misunderstanding ... when opposed by those who were bitter and prejudiced, He could lift His eyes heavenward in thanksgiving.

The eleventh chapter of Matthew records how the opposition to Him started. Even John the Baptist was encountering the hatred of the officials. But before this chapter closed, Jesus was in prayer, thanking God. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Jesus faced daily discouragements. When He spake the truth about Himself as being the true bread which came down from heaven, He had to face a barrage of stones hurled by angry men who called Him a blasphemer. They were constantly plotting for His death. It is hard to be thankful under such conditions, yet Jesus did, and never failed to give God the glory.

The second chapter of Jonah records the prayer which the disobedient prophet prayed in the belly of the whale. This marvelous petition continued until he finally said: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of the Lord."

No sooner was the note of praise sounded than the whale got rid of him. He was "vomited upon the dry land." There was a connection between the voice of thanksgiving and the act of deliverance. Opposition may be overcome with the note of praise.

Finally, I would have you hear the richest chord of all as Jesus strikes the golden harp. Jesus was thankful

FOR HIS DEATH

This seems incredible, yet "he took the cup, and gave thanks." His gratitude went out to God in the presence of the very emblem of His supreme suffering and death. During Old Testament times when the brazen altar stood in the courtyard, and lambs and bullocks were brought to the sacrifice they came bleating and bellowing. But the Lamb of God "gave thanks."

In the Garden of Gethsemane when Satan sought to impose upon Him a premature death, Jesus cried, asking that this cup pass from Him. He shrank from the idea of dying in any other way than upon the Cross as had been predicted in Scripture. Such a death would have defeated the whole scheme of redemption.

Satan would have been the victor and man eternally hopeless. The Cross with all that it entailed was His goal, and praise God, He reached it. When He had accomplished what needed to be done ... and when God's righteousness had been vindicated and our sin debt paid to the last farthing, He cried out, "It is finished."

Jesus looked upon the broken bread and the wine in the cup which was to be sipped by His disciples, as something deeply significant. The full measure of it was known only to Himself, yet He could "thank God."

Thanksgiving can go no higher. Have we thanked God for the death of Jesus and do we rejoice in His finished work in our behalf? "Thanks be unto God for his unspeakable gift."

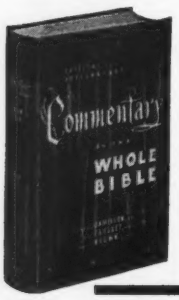
"BE THANKFUL"

Psalm 100:4

FULTON OURSLER in one of his books tells of his old Negro nurse, Anna Maria Cecily Sophia Virginia Avalon Thessalonians, who was born a slave on the eastern shore of Maryland and who had attended the birth of his mother and his own birth. She taught him his greatest lesson of the thankful heart.

"I remember her as she sat at the kitchen table in our house; the hard old brown hands folded across her starched wrapper, the glistening black eyes lifted to the whitewashed ceiling, and the husky old whispering voice saying, 'Much obliged, Lord, for my vittles.' 'Anna,' I asked, 'what's a vittle?' ... 'It's what I've got to eat and drink, that's vittles.' ... 'But you'd get your vittles whether you thanked the Lord or not.' ... 'Sure, but it makes everything taste better to be thankful.'

"After the meal she thanked the Lord again and then said: 'You know, it's a funny thing about being thankful—it's a game an old colored preacher taught me to play. It's looking for things to be thankful for. You don't know how many of them you pass right by unless you go



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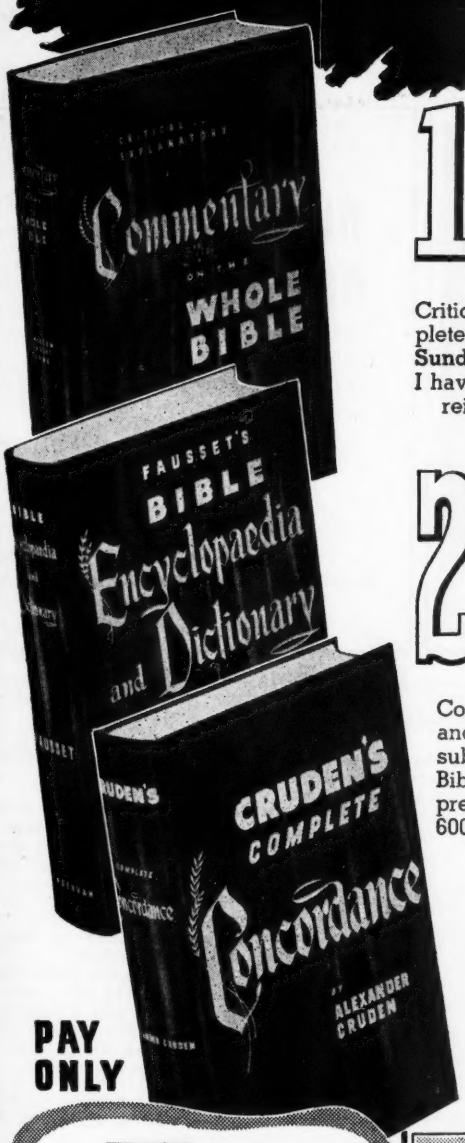

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looking for them ... Take this morning. I wake up and lay there lazy-like wondering what I got to be thankful for now. And you know what, I can't think of anything to thank Him for. ... And then from the kitchen comes the most delicious morning smell that ever tickled my old nose. Coffee. Much obliged, Lord, for the coffee, ... much obliged for the smell of it!'"

There came a time when Oursler went through a very trying and bitter period of discouragement and failure. He said the memory of Anna's spirit of thanksgiving gave him a handle to work with, and it literally pulled him up and out and onward. Then he was called to the bedside of the dying Anna, old, crippled, feeble. Standing beside her and noting her hands knitted together in pain, he wondered what she would have to be thankful for now.

"She opened her eyes, smiled, and the last words she spoke were: 'Much obliged, Lord, for such fine friends.'"

How often a weary and lonely way may be lighted by the glory of the thankful heart. Among the simple blessings of life we take selfishly for granted we need to say, "Much obliged for the vittles, Lord."

Because of the turmoil of our world this thankful spirit needs wider and deeper expression.

★ ★ ★

THANKSGIVING time is a good time to celebrate the kind of freedom that our forefathers sought.

Freedom is our greatest blessing. It is hard to win and easy to lose. Where did freedom come from? We must never forget that it is ours solely because of men who believed in God first. It is lost as men lose that faith. Our Pilgrim Fathers may have had their faults, but the freedom they believed in came from their faith in God.

It has been pointed out:

"The same revolutionary spirit produced vastly different results in France and America. In France liberty became license, the age of reason brought on the Reign of Terror, and the end was a Dictator, Napoleon, who left all Europe staggering in ruins for thirty years. The same revolutionary spirit in America resulted in a Constitution, a democratic form of government, and a George Washington, as the leader of our national destiny. Why this difference? It was because of the Pilgrims and Puritans of New England, the Quakers of Pennsylvania, and the Catholics of Maryland. America was founded upon a rock, because God was given a place in the minds of the people."

We dare not forget that only as faith in God lives are men free. That makes the program of the Church of God the most significant and far-reaching enterprise on earth today.

—Charles M. Crowe

WE MUST PROTECT OUR FREEDOMS

MAJOR GEORGE RACEY JORDAN

The text of an Americanism address recently delivered at Pittsburgh, Pennsylvania ... in Soldiers & Sailors Memorial Hall.

EDITOR'S NOTE: Major Jordan startled the Nation, the evening of December 2, 1949, on a coast-to-coast broadcast sponsored by Fulton Lewis, Jr. ... in which he traced treason directly to the White House.

Some time later he wrote a book documenting all charges, entitled "From Major Jordan's Diaries." His disclosures hit the American public with terrific force and contributed to popular demand for the purge of Communists from the Executive branch of the United States Government.

The Major's official position during the war was that of Lend Lease Expediter, stationed at Great Falls, Montana. A steady stream of planes, ladened with American-made products passed through his department for Soviet Russia. His suspicions were later confirmed, that many stolen items of a highly secret nature, were included.

Unknown to the New Dealers under whom he worked, Major Jordan kept a diary — the contents of which has since spread consternation among former officials of the Roosevelt administration.

For instance ... he records how engraving plates were shipped to Russia from the United States Treasury on orders of Henry Morgenthau and Harry Dexter White. Moscow printed $250 million worth of money, which was distributed among Russian soldiers in war zones and later redeemed in American dollars — and refused to return the plates.

The Major is these days devoting himself to travel, addressing audiences on topics of current interest.

WE ARE HERE to rededicate ourselves as Americans, and to fan freedom's flame by demonstrating our faith in our courage to face the future. This is a good moment to pause to discover just how far some of our people have departed from our traditional way of life. We must examine objectively certain new ideas in relationship to the principles for which this country has stood.

Benjamin Franklin was asked by a

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woman as he emerged from the writing of the constitution, "What kind of a government do we have, Sir?" "You have a republic," replied Franklin, "if you can keep it."

May I remind you that we Americans are born into a glorious heritage, where every one of us is a king or a queen by divine right. All the developments of our private enterprise system are ours for the asking. We are all privileged to enjoy by birth, the priceless boon of hard won freedoms, made possible for us by the victories of our liberty loving forefathers.

The freedoms we enjoy so thoughtlessly, were won on fields of battle. The sighs of dying men, the moans of the wounded, the fortitude and wisdom of great leaders; the statesmenlike abilities of patriotic giants wrought the privileges which are ours to enjoy, and I might add, to defend.

MUST BE VIGILANT

This flag of ours, and I refer only to the Star Spangled Banner, is something more than a piece of colored bunting. It stands for the bravery of the colonials fighting the French and Indian Wars, for the thrill of rolling drums of the hungry and frozen men at Valley Forge; for the peace at Yorktown; and that most glorious of all state documents, the Constitution of the United States of America.

But thank God that so long as the Stars and Stripes continues to float in the breeze, and so long as we continue to be the masters of our fate, we have the means of controlling those who mistake liberty for license. We can never compromise at any time with evil men. Eternal vigilance is the price of freedom and the majority of Americans will save us from any fate planned by these scheming subversives.

While we keep tabs on those who smear Old Glory, we must also guard against slackers who contribute to our betrayal by failing in their obligations as citizens. We must all be interested in civic matters. It is not fair simply to criticize our public officials; we must help them.

The one-worlders, the United World Federalists, the Atlantic Unionists and the Union Nowers, want to merge our Country into a world government under which we would be subject to the rule of an alien majority, and to which we would have to surrender our freedom, and to which we would have to lower our flag. These people have the audacity to consider themselves as good Americans.

ENEMY'S METHODS EXPOSED

There is much confused thinking today. Yet the over-all pattern is as clear as crystal, to those who know the situation. The people of the United States are engaged in a life-and-death struggle with international Marxism.

The well-oiled propaganda machines turn out un-American material on a mass production scale. Any public speaker who is bold enough to bring this subject into the open for calm discussion, is immediately called a "Fascist," "an Imperialist" or an "Isolationist." Yea verily we are living in an era of planned confusion.

The industrious Communists and their brethren-in-action, the duped fellow travellers or fronters, are the *meetingest* individuals who ever lived. They conduct grass-root activities to draw recruits from the small towns to the larger communities for conditioning of the mind and orientation into activity training. They launch national organization drives to continue the chain, finally blossoming into international action.

They drive unrelentingly toward a dream goal of vast power and their dupes follow like sheep after a mirage which consistently fades as approached, but the enemy through these maneuvers win their objectives, another captive country, more slaves for their giant union of states.

Recently a communist school in New York announced an enrollment of 2,800 new students this fall, with an expanded faculty which includes ousted teachers from various colleges, union repudiated left-wingers and a number of not-too-intelligent street fighting professional agitators. Classes on Marxism, Communism and kindred incendiary subjects are being conducted daily, right in our midst.

We read about the atom bomb, or the terrible hydrogen bomb, all very confusing and frightening, but the anti-Americans are not confused, because they know just what they want and exactly where they are going. They aim to push us into a huge depression, destroy our free economy, and then blame the crash on Wall Street and Capitalism,

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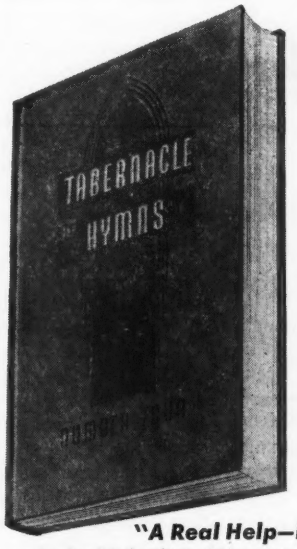

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so that we will turn in a panic to planned State Socialism. I warn you, any kind of Socialism is just a vestibule to Communism and slavery.

EXPERIENCE AT GREAT FALLS

As a veteran I was assigned to duty in the second World War to act as Liaison Officer and United Nations Representative, expediting lend-lease materials to Russia. Out of the many shipments I personally handled, I want to give you two examples to bring home to you, how we are being deceived by hidden conspirators operating within both political parties.

Do you remember standing in line with a coupon in your hand during the war to get butter? Certainly you do. You were told butter had to be rationed, but you were not told that the Russians, to whom butter was quite an unknown luxury, were starting to receive through lend-lease 200 million pounds which cost our tax-payers over 100 million dollars.

This butter was shipped around the tip of Africa crossing the equator twice to Basra, Persia. Without refrigeration it was certain to go rancid, despite a paraffin wax preservative it contained, so this spoiled butter, our best Wisconsin grade, was used by the Russian Army for greasing their boots in a hundred million dollar shoe shine. In fact a great percentage of 11 billion dollars of lend-lease equipment was not used for fighting the war as we thought but went to maintain a secret police army used for putting down rebellions against the Stalin regime. I know this to be true.

My sworn testimony before Congress informed them of the startling secret shipments of uranium, heavy water and atomic materials through Great Falls, Montana. Some unthinking people ask: "Wasn't Russia our ally at the time, couldn't we let her have uranium?" My answer to such questions is, "General Groves had ordered a blockade against any movements of uranium, and if these shipments were legitimate and proper, why was it so necessary to sneak them without his knowledge? Somebody was being fooled. The General has testified he first learned of this uranium shipment from the Un-American Activities Committee.

A GIGANTIC SWINDLE

I was officially required to expedite to Moscow the master-plates of the United States Treasury for printing the money we were substituting for the German money. This shipment of plates enabled the Russians to print secretly the exact duplicate money our soldiers were receiving. Remember all this counterfeit money was interchangeable with our good dollars over here.

The Soviets were having such a financial spree that they very generously decided to give their own army a two year bonus at our expense. Did any of you know your tax dollars went surreptiously to reward the Soviet army for their scandalous conduct in Berlin? You bet you didn't! How did their soldiers actually get this money? It went with their soup, each day a bundle of cash with their borsch. Our war department soon discovered it had redeemed 340 million dollars more of this occupation money than was issued.

For the first time in American history we act afraid. We are not confronting the situation like courageous Americans. We are afraid we may displease the enemy. We are afraid to displease our allies. To our obvious disadvantage we are permitting others to influence our foreign policy and our military strategy.

We have come to this sorry plight because we have already supinely surrendered a small part of our great national sovereignty. We have gotten soft, we are afraid to discuss controversial subjects for fear of displeasing each other, we are being drugged by the oriental psychosis of fear, a washing of patriotism from our minds to prepare us to give in quickly in case of trouble. Let us remember a few things.

THE TORCH OF FREEDOM

Remember the glorious fight of the good ship Constitution; the sturdy defense of Jackson at New Orleans; the matchless seamanship of Decatur at Tripoli; Jefferson's skilled acquirement by the Louisiana Purchase in 1803 of a western empire; the magnificent epic of missionaries winning the Pacific Indians for Christianity; the Mormon trek; the Texas Alamo; the Heroic Advance of the Yankee and Rainbow Divisions under fire at Chateau Thierry; the winning of the Congressional Medal of Honor for personal bravery by that brilliant young General Douglas MacArthur.

This all reflects the dynamic spirit of the pioneers. We were born of fighting, freedom-loving stock and our national fortunes will never flourish under a synthetic banner of anemic blue.

Let us rededicate our determination and go straight ahead under the glorious Stars and Stripes which has won our hearts, and is a symbol capable of exciting our enthusiasm and devotion. We must betray our forefathers by frittering away their hard won freedoms. If we do, then they will have fought, and won, and then died in vain.

God grant that we may survive as a United States, worthy of our noble ancesters, destined to hold high the torch, burning the flame of freedom they have handed on to us to carry forward to a greater future.

On July fourth in 1802, one hundred and fifty years ago, Daniel Webster at a Fourth of July ceremony said: "If an angel should be winged from heaven on an errand of mercy to our Country, the first accents that would glow on his lips would be, 'beware! Be cautious! You have everything to lose' ... We live under the only government that ever existed which was framed by the unrestrained and deliberate consultations of the people. Miracles do not cluster. That which has happened but once in six thousand years cannot be expected to happen often. Such a government once gone, might leave a void to be filled for ages with revolution and tumult, riot and despotism."

Pray that we keep our eyes fixed upon the building of a still better America, *for Americans*. We don't want any but loyal citizens here. Let us keep our own priceless flag which represents the home-land we ourselves created; we cannot march under a hybrid United Nations spider-web blue flag of internationalism; we must remain, as we were born, *FREE AMERICANS*.

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A book for Americans who are unafraid to face facts. Major Jordan documents the two known shipments of uranium to Russia. He explains how engraving plates, from the U. S. Treasury Department, were turned over to Moscow for printing American money. He reveals his part in the fascinating story of Rev. Orlemanski, the priest who confronted Stalin, etc. Disclosures — hundreds of startling disclosures, made public for the first time in this book. PRICE $3.50 POSTPAID. Order from Defender Publishers ... Wichita, Kansas.

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57) A WARNING

What a tragedy: "And Jesus went out, and departed from"— Anything Jesus departs from — it's just too bad ... "Wist not that the Lord had departed from him" ... Please read this little book.

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What lies beyond the sunset? ... This little book tells you ... Two roads ... Parallel ... But not for long ... I just wish you would read this little book.

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What a mother told me in her kitchen at three o'clock one morning, after she had closed and locked the door ... Rahab's house in Jericho ... Read this little book.

60) WHAT WERE YOU MADE FOR?

Here is a challenge ... Will you accept it? ... If you read this book, you'll have to face it ... Are you willing?

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This is the time when Christian statesmen should spell out, if they can, the issues which confront our Country and the world. That the masses of mankind are overwhelmed with confusion and despair is not a question for debate. There is confusion in religion and philosophy. Science, the goddess of this age, hangs her head in shame.

For a definition of the ideological cross-currents of the times, it is necessary to examine three major movements. Here, we believe, are the elements responsible for swaying the thinking of the leaders of all nations. Leaders determine the course of movements, while the masses follow, and this is true in our own land.

Three political movements dominate the scene today. They produce different results on the surface because they are different at their source. These differences are fundamental and far-reaching. They effect our everyday lives. Our thinking should be clarified regarding them.

The movements are (1) The Christian Constitutional ideology which we call Americanism, (2) The Atheistic Marxian ideology, which we call Communism, and (3) The in between ideology which we call Liberalism or Progressivism.

I. AMERICANISM

The American way of life has its roots in the Constitution of the United States — a document born of principles accepted by the new world pioneers and founding fathers of the American Republic.

Actually the Constitution had its origin in the teachings of the Bible, expressed through the Christian convictions of the early settlers, and many believe it was written under divine guidance.

Its creators thought of it as an instrument to safeguard human liberty, committed to recognizing the worth and responsibility of the individual, all within the scope of the Christian ideology—and not as an asylum where foreign isms should find protection and opportunity to exploit the minds of men without restraint. The Constitution is elastic, but not elastic enough to support and encourage enemies seeking its destruction.

The constitutional ideology is a positive doctrine, defining basic principles laid down by the Word of God, and as such finds logical interpretation. Regarded in any other way, it becomes a doubtful apparition. Because of its basic Christian character, it is in natural conflict with other ideologies.

Not only is the content of the Constitution the expression of a Christian ideology, but the people who wrote it were Christian believers. The writing of this document marked the dawn of a new day in the science of government. It guaranteed government by elected representatives, provided religious liberty, freedom of speech and press, right of assembly — these, and other liberties which make life worth living.

Since the force in this Constitution is inherent in Christian principles, these principles must forever remain dominating factors, or its structure will crumble. In other words, the American form of Government could not become atheistic and remain American.

II. MARXIST COMMUNISM

Communism as conceived by Engels and Marx clashes with the Christian concept at every point where fundamental principles are concerned. In the last century this philosophy has changed into a political organization and a social religion.

Exponents of Marxism profess to want as an end result, certain blessings and advantages for society, which history shows can be produced only on the plan laid out in our Constitution. Their aims may sometimes be right but their methods are always wrong.

Under Marxism, the citizen is the servant of the State. Under Americanism, the State is the servant of the citizen.

It has been contended that Marxism, in its economic approach, is not in conflict with the Christian ideology, and that its social elements can be separated from its political or religious tenets. Those who contend along this line have not read history well, and have studied Communism less. For as the United States is the living illustration of how a nation can prosper under a Christian ideology, so Russia is a living (or dying) illustration of an economy built on an atheistic Marxism, and there is no likeness between the two at any point.

Since Communism is its own god and a standard of right only within itself, and not in any outside or divine power, it must ruthlessly defend its arbitrary dictums. And since the State is the total self, no individual can give expression to views which might conflict with those of the rulers in authority. This is logical and fundamental reasoning.

Under such a system, no individual

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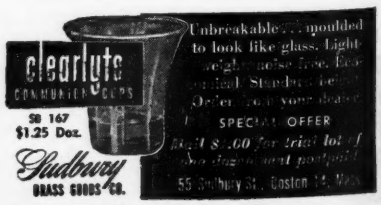

liberty can exist by the very nature of the philosophy. While Communism is illogically framed, it is also evil in design. It is not only evil in its declarations, but also in its sponsorship. It boasts of deceit and is the avowed enemy of truth. These are not idle words but the plain statements of its leaders.

Unfortunately, a large portion of the world's population is already governed by this evil and is enslaved to it. This subject must concern us for the sake of those who suffer now, and those who are still being drawn into its orbit. Also because we see the world being divided into two irreconcilable camps.

We recognize this as a conflict between the forces of God and His laws, and the forces of atheism, between Christ and anti-Christ.

III. PROGRESSIVISM

The third ideology under consideration may also be known by the terms of Liberalism or Socialism. An instructor in one of our universities has stated it in simple words: "As a progressive," said he, "I believe in taking the good out of Americanism, and the good out of Communism, and leaving the bad out of Americanism and the bad out of Communism, and out of this combination, make me a new ideology."

This process of elimination and association of the tenets of Americanism and Communism, he contends, gives him the basis for a new concept of government and social economy. Perhaps this does not cover the whole range of deviation and variations in the political attitudes of the world, but when you *think through* the total concept of these philosophies, you will find the classification to be quite accurate.

Let us illustrate. The New Deal, what was it? Was it new? Let us be sure of our facts. Did the New Deal step beyond that which was clearly stated and basically intended by the authors of the Constitution? It was once referred to as belonging to the "horse and buggy days," by none other than the head of the New Deal party.

No one can deny that the New Deal looked with much favor upon many economic and social tenets of Marxism. It appeared at times that this party favored Communism over Americanism.

Was the New Deal wholly American? Or was it wholly Communist? The answer is simple. It was neither. It wormed its way between the two. There was in it enough Americanism not to be Communist, and enough of Communism, not to be American.

The New Deal sought to filch from the American way of life and the Constitution, what it could conveniently use, and repudiate, or disregard, that which seemed valueless.

In the same manner, it espoused that which it regarded as good in Communism, and rejected that which it thought was bad. This is the only valid definition of the New Deal. And what is more, this is, in substance, the definition of the Progressive and Liberal movements.

Now, the question naturally rises, is this Progressive ideology good or bad? We believe it to be bad. It is as bad as Communism.

But someone may argue that it does not go as far and is not so violent as Communism. That may be, but it is bad in principle in that it confuses truth and error. It has enough that is true to conceal the false. In the last analysis, its natural gravitation is toward Communism, not Americanism. Note the now known fact of Communist infiltration of the New Deal Administration.

We observe that a Liberal presidential candidate gained the vote of conservative Southern Democrats on a Progressive ticket. How was this done? It was, of course, quite simple. There was a definite pledge of loyalty to certain Democratic principles. This satisfied the conservative Democrats. Then there was also a pledge to Progressive principles. These Progressive principles, in the main, were doctrines of Marx. Here again the method above outlined was employed. They made another ideology out of two opposing ideologies.

This same method is followed in the field of religion. At first glance this may seem somewhat confusing, but as we sift the evidence, it shows up simple and clear.

It is not strange that this should be so, for there are many people who give no great credit to divine authority or divinely accredited principles on the one hand, or what might be supernaturally inspired by evil on the other. Yet in actual demonstration we see that this is so. That whereas the American way of life has been a benediction upon the world, Marxism has been a curse, cruel and wicked.

Politically, now, we have had a change of Administration—an Administration which professes to be after the American way of life rather than the Marxian or Progressive way.

But can this really be the case? The question may well be raised, is the Republican Administration wholly committed to the American way of life, or is it, too, committed to this party only sufficient to give a satisfying appearance?

We are the people, and must speak. If we do not speak, who will? It is above all else incumbent upon Christians to give clear expression, warning and guidance in these matters.

If we fail, we shall be responsible for the consequences ... and we shall be required to answer for our indifference. We ourselves will suffer. This is no time for divided loyalties.

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DR. J. A. BROOKS

LINCOLN WORK AT FORT WORTH

THE ROSEDALE Research Medical Clinic of Fort Worth, Texas, is housed in an unpretentious building (a former residence) located at Henderson Street and Rosedale Boulevard ... temporary quarters of Dr. J. A. Brooks, who specializes in the use of the Lincoln Bacteriophage.

Human ailments heretofore regarded as incurable are being cleared up, through a remarkable record of medical achievement. Sufferers go there, take the *phage,* and find that their torturous ailments gradually disappear.

Despite opposition from certain quarters, the Lincoln Work is destined to gain general acceptance in medical circles because it is science — pure science and meets every test.

Dr. Brooks is one of a large and ever-increasing number of physicians, in all parts of the Country who, in the language of C. A. Newcomb, M.D., regard Dr. Robert E. Lincoln's discoveries as "the new era in medicine for all time."

The experience of Mrs. W. H. McKnight, 1023 College Street, Fort Worth, is no more remarkable than that of many others ... who, after hearing the death sentence pronounced, have been restored to health and are today living happy lives.

October 25, 1953

Dr. Gerald B. Winrod
Wichita, Kansas

Dear Dr. Winrod:

I have read your articles in The Defender Magazine about the use of Bacteriophage in the treatment of cancer and other diseases, and I would like to tell you about my experience.

I first heard of Dr. J. A. Brooks when I attended a lecture on a medical subject. I had been ill for about five years and although my husband suspected that I had cancer I refused to go through a clinic. After hearing the lecture I was so impressed with the doctor's sincerity that I decided I would like to go through the Research Medical Clinic and find out what was my trouble.

After examinations, x-rays and laboratory tests were made, the diagnosis was cancer, uterine carcinoma. Not only was it in my kidneys, but in the blood stream and in the marrow of the bone, which is one of the most serious. I had severe headaches caused by infected sinuses, and my back and legs ached constantly. At night I could hardly sleep for the cramps in my legs. I was tense and unable to relax.

The doctor put me on Bacteriophage and after the first few treatments, I began to relax and was able to sleep better, because my legs did not cramp so much. My appetite improved and I began to gain in weight and felt like a new person. Taking the treatments was a pleasant experience; all the other patients seemed so interested in my progress and we all looked forward to the next day.

My case was of long standing and I realized I would not get well overnight, for I understood the treatment acts through the blood stream and works with nature to give you a permanent benefit. After four months of Bacteriophage I was tested and dismissed as well. I am today symptom free from cancer and feeling fine. You can imagine how happy and thankful I am.

And now after seven months since my dismissal, I have had another check up and it shows clear of cancer. I wish all suffering people could know about this wonderful Treatment and get similar benefits from it.

Sincerely yours,
Mrs. W. H. McKnight

Dr. Brooks says:

"Results from the Lincoln work at the Rosedale Research Clinic during the last year and a half surpass anything I ever thought possible. There is no question in my mind about the survival of this new therapeutic system because it is founded upon truth — upon laws in nature which are immutable and indestructible.

"When the medical history of our time is written at some future day by an honest historian, Dr. Lincoln will be given his rightful place as the man whose discoveries revolutionized the whole approach to the treatment of disease.

"New patients arriving at our Clinic frequently ask me, 'What is Bacteriophage?' The word breaks down into two divisions. We are all familiar with the first part, *bacterio,* and the word *phage* means to kill. Therefore, the meaning of the term is bacteria-kill.

"In 1946, after years of research, Dr. Lincoln discovered the two most powerful strains of bacteria in existence, known as the Alpha and Beta Lincolnii, which constitute a protective virus.

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"Scientific tests prove that disease strikes when the body is depleted of this substance. The administration of Bacteriophage, Alpha and Beta in its combinations of use, has proven a means for restoring normalcy.

"The application of this material is by inhalation and oral consumption. By either method the bacteria goes into the lungs and stomach, is taken up by the blood stream and delivered throughout the body, drawn like the pull of a magnet to the diseased tissue. The end result is that diseased cells are literally devoured.

"The Alpha and Beta after being cultured, filtered and packaged in Lincoln Foundation laboratories at Swarthmore, Pennsylvania, under the most sanitary conditions, are in the true strain and remain in the dormant stage until the application is made. Upon entering the infected area, the substance eats its way until the diseased cells explode.

"Bacteriophage is the most natural method for treating disease that the world has ever known. It works slowly but thoroughly and with the accuracy of a mathematical principle. At our Clinic we advise the average patient to be prepared to stay on the treatment at least 21 days, and severe cases often much longer.

"Chronic diseases such as Cancer, Bronchial Asthma, Arthritis, Tuberculosis and others, even in the most advanced stages, have been successfully treated. In most instances, the patient is quickly relieved of pain, and enjoys comparative ease, while the Bacteriophage does its work."

During a recent visit to Fort Worth, by the Editor of The Defender, staff members of the Rosedale Research Clinic displayed a number of case histories (with the consent of the patients) attesting remarkable results. The following notes were made from the records for the enlightenment and encouragement of Defender readers:

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ROY SPANGLER
P.O. BOX 1012, YORK, PA.

This picture, taken in the "Phage Room" of the Rosedale Clinic, shows a group of patients — including a three-year-old child, taking the Lincoln Treatment.

Case 1, Mrs. K. E. R. Age 50 Sex F. 9-19-52

History: Entered a hospital in Ft. Worth January, 1952 for examination and was treated for infection in intestine. Reentered same hospital September 3, 1952, diagnosed carcinoma and was advised to go to Mayo Brothers at Rochester, Minnesota for surgery. Entered this Clinic September 19, 1952.

Diagnosis: Recto Sigmoid Carcinoma.

Treatment: Bacteriophage treatment was started September 1952. Pain began to subside immediately with return of normal appetite and stated after 20 treatments that she was feeling fine.

Results: Discharged January 10, 1953 and no recurrence to date.

Case 2, Mrs. B.D.M. Age 52 Sex F. 1-20-53

History: Suffered with Sinusitis for years, at times becoming so painful that sedatives had to be used. No treatment to this date had produced relief.

Diagnosis: Sinusitis.

Treatment: Lincoln Bacteriophage was started on January 20, 1953 and on February 3, 1953 the patient was completely relieved of all pain and discomfort.

Results: Discharged March 5, 1953. Reexamined October 15, 1953 and no recurrence.

Case 3, Mrs. W.H.M. Age 59 Sex F. 8-20-52

History: Patient was confined to bed for past five years, at intervals, due to loss of weight, pain and weakness. During this period, was becoming progressively worse. With the onset of extreme pain was unable to do any work or walk more than a few steps at a time.

Diagnosis: Lymphosarcoma.

Treatment: Started treatment of Bacteriophage September 15, 1952. After three treatments lump began to diminish in size. After seventh treatment, pain subsided.

Results: Within a month, patient could carry on all household duties. Discharged after 87 treatments. Examined recently with no sign of recurrence.

Case 4, Mrs. I.M.O. Age 50 Sex F. 1-31-53

History: Patient gradually developed a shortness of breath and labored breathing, pain in shoulder area of back, and pain in left shoulder and chest.

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Diagnosis: X-ray and laboratory findings showed Bronchial Asthma.

Treatment: Lincoln (Alpha) Bacteriophage was started February 23, 1953. Daily treatments were given for 30 days followed with Beta for ten days, then return to Alpha, after which patient returned to work.

Results: Gradual improvement in appetite, strength regained, normal weight restored, breathing also normal. Discharged May 22, 1953. No recurrence.

Case 5, Mr. W.S.S. Age 50 Sex M. 1-21-53

History: In January 1952 patient started to lose weight, had no appetite, strength depleted. No benefit derived from any previous treatments. Entered Clinic January 21, 1953. Patient was emaciated, too weak to walk alone, in extreme pain.

Diagnosis: Bronchiogenic Carcinoma.

Treatment: Bacteriophage started immediately. After one week, pain had subsided. After three weeks, appetite and strength returned and patient gained weight.

Results: Discharged May 31, 1953, now back at work, symptom free.

Dr. Brooks has learned from experience in dealing with many different kinds of disease, that patients are in position to help themselves materially by cooperating in matters pertaining to diet. Wrong eating habits tend to generate poisons in the system.

He urges persons receiving the Bacteriophage to refrain from using tobacco or alcohol in any form. Pork, pork products and pork fats should be excluded.

Tomatoes, spiced foods and relishes such as pickles and mustard, and all condiments, serve as inhibitors. Lamb and chicken are preferred meats for those who feel the need of meats, but better results are noted when a meat free diet is observed.

The Rosedale Research Medical Clinic has no facilities for keeping patients on the premises ... but can recommend rooms and apartments for out-of-town guests within easy walking distance.

Until Dr. Brooks erects and equips his new building, he and the members of the Clinic's staff will be careful to maintain the same pleasant atmosphere at the present location, which visitors are these days enjoying.

Letters of inquiry addressed to the Clinic, (1101 South Henderson Street ... Fort Worth, Texas) are promptly answered, either by the Doctor personally, or efficient secretarial help.

THE ORIGIN OF THANKSGIVING

ONE-HUNDRED AND TWO courageous men, women and children crossed the perilous Atlantic in a frail craft, and landed on the shores of North America in December 1620. The struggle that followed is history.

The Pilgrims planned a special day for giving thanks to God immediately following their first harvest. When the fall corn crop was gathered in 1621, Governor Bradford of Plymouth Colony, issued the Call.

The Massachusetts Bay Colony proclaimed its first official Thanksgiving Day in 1630. The Dutch in New Amsterdam appointed a similar Day in 1644. The Continental Congress designated one or more Thanksgiving Days each year during the Revolutionary War.

The first Presidential Proclamation for the observance of Thanksgiving, was issued by George Washington in the year 1789.

But the American people are indebted for the existence of the NATIONAL THANKSGIVING HOLIDAY as we know it today, to a woman. She is aptly referred to as the "Mother of Thanksgiving."

Her name is Sarah Josepha Hale. She was born in New Hampshire in 1788, one year before the first Presidential Proclamation of a Thanksgiving Day. Sarah Hale grew up with the Nation.

In New England, where she spent her childhood, the Day was celebrated as an annual home festival. "Home for Thanksgiving," was the popular expression for loved ones away from their own fireside.

When Mrs. Hale began her campaign for a uniform Day of Thanksgiving, she was editor of "Goodeys Lady's Book" a widely circulated monthly magazine of that period. She wrote many editorials on the subject and met with considerable opposition, strange as it may seem.

She envisioned a revival and unification of the traditional American festival spirit, and the establishment of a Day when the people of the various States would unite in praising God for material and spiritual blessings.

The lady crusader continued to publicize her idea and wrote personal letters to the Governors of each State as well as Senators, Representatives and others in public life.

She was almost immediately successful in establishing State Thanksgiving observances. But there was no unified date for the celebration. One State might observe Thanksgiving Day in November, another October and still another September.

By the year 1852, she had succeeded in gaining the cooperation of 29 States and territories, for observing the last Thursday of November.

Rumblings were heard of an approaching Civil War. The Nation was dividing. Sarah Hale accomplished the amazing fete of keeping the States in agreement on the subject of Thanksgiving, while they quarreled over other things.

In 1859 an almost nation-wide Thanksgiving Day was celebrated, not in response to a Presidential or a Congressional resolution, but through the efforts of this zealous woman. After seventeen years of ceaseless campaigning her toils were rewarded.

She was finally able to write in her magazine: "President Lincoln recognized the truth of these ideas (the unifying influence of a national Day of Thanks) as soon as they were presented to him. His reply to our appeal was a Proclamation appointing the last Thursday in November, 1863, as a day of national thanksgiving."

Sarah Hale passed away in 1878, during her ninetieth year.

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The Defender Presents

The Amazing Story Of The Hoxsey War Against Cancer

Ever since the death of his father in 1919, Harry M. Hoxsey has been opposed, harassed and persecuted by the powers of organized medicine . . . in his fight against cancer. The Hoxsey story is one of progress through persecution.

EDITOR'S NOTE: Thousands of Americans are alive today, after having been given the death sentence with cancer, because they learned about the Hoxsey method of treatment before it was too late.

A group of our neighbors, south of the border, are determined that the people of Mexico shall be given similar advantages. The leader of the group is Martin Luis Guzman, editor of Mexico's most powerful publication — a well edited, widely read weekly news magazine called "Tiempo." It is circulated throughout the Spanish-speaking world.

A close relative of Mr. Guzman's died recently of cancer and left him with a heart wound that will never heal. Hearing about the work being done by Harry M. Hoxsey and his associates, Mr. Guzman made an investigation and published an enlightening article on the subject last September.

No sooner had the magazine hit the newsstands and been delivered to its subscribers through the mails than his editorial offices began to be deluged with letters, telegrams and long distance calls, asking where the Hoxsey treatment could be obtained in Mexico. Mr. Guzman was unable to give a satisfactory answer.

He says: "No other scientific article ever published in this magazine aroused such immediate and widespread interest, discussion and controversy."

When Dr. Hoxsey learned what was happening, he invited Mr. Guzman to Dallas to inspect the Hoxsey Cancer Clinic, study records, talk with patients and otherwise inform himself regarding the work being done for the relief of pain and suffering.

Mr. Guzman accepted the invitation ... and returning to Mexico City, supplied members of his editorial staff with information from which to compose a second article for his magazine. The writing was, of course, done in Spanish, but The Defender has prepared an English translation.

Agencies of the Mexican Government and some of the Country's leading medical authorities are showing willingness to cooperate with Mr. Guzman. Many feel that a new day is dawning in the field of medicine for Mexico.

As might be expected, the American Medical Association it trying to interfere ... and while this poses something of a problem, it will not be fatal or particularly harmful to the effort.

The running story appearing in the current issue of "Tiempo" on the Hoxsey fight against cancer consumes several pages of the magazine. As previously stated, The Defender has prepared an English translation — an abridgement of which follows.

PUBLIC ENEMY Number One of Mexico is a frightful, invisible killer who implacably stalks every man, woman and child in the Republic. At this very moment he keeps some 130,000 Mexicans chained in dark dungeons of pain, terror and despair and slowly tortures them to death. Every year he kills nearly 50,000 of our countrymen. Every day in the year he snuffs out an average of 135 lives here. Approximately every 10 minutes, day and night, he converts one of us into a corpse.

He is the most blood-thirsty mass-murderer in history, far more deadly than war, much more menacing and immediate than the A-bomb. Eventually, according to reliable statistics, he will strike down four million people now living in this Country — one out of every seven of our present population. YOU may be next; he selects his victims at random and without regard for age, sex, color, creed, economic or social position.

The name of this monster is CANCER. The most virulent plague of modern times, only diseases of the heart take a greater toll of human life.

★ ★ ★

IN A RECENT issue, TIEMPO (7 September, 1953) published a sensational report about a North-American doctor (naturopathic) who claims that he has a cure for cancer and

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"THE ANGELUS" ART STUDIO

Department 411, Box 190, Auburn, Indiana

asserts he already has saved the lives of thousands of individuals consigned to certain death by their own doctors.

The report was illustrated by x-ray photographs indicating amazing results in one case under treatment at his Clinic in Dallas, Texas. As soon as this story appeared *TIEMPO* was swamped with letters, telegrams and telephone calls from readers, both lay and professional. No other scientific article ever published in this magazine has aroused such immediate and widespread interest, discussion and controversy.

Can Dr. Harry M. Hoxsey really cure cancer? Is he really a medical Messiah who performs miraculous cures, as hundreds of former patients have testified in court? Or is he just a quack and charlatan feeding on human misery, suffering and desperation, as the powerful American Medical Association contends?

The figures quoted above demonstrate beyond question that these questions are of vital interest to Mexico, and to all Mexicans.

Among the telegrams we received was the following from Dallas, Texas:

Have read with great interest recent article in Tiempo about clinic. Permit me to congratulate you on accuracy and objectivity of story. In return, I wish to make you the following proposition: from among leading cancerologists and surgeons of Mexico select one of each willing to come to Dallas for week or more to observe our work, study records, interview patients and ex-patients. I will pay all expenses, including plane transportation, hotel etc. They must agree to present full and accurate report of their investigation for publication in your magazine. I will post bond equivalent to 500,000 Mexican pesos at Hillcrest State Bank, Dallas. If I fail to prove conclusively that we have cured and are curing cancer of various types, bank will be authorized to turn over 500,000 pesos to you for distribution to any Mexican charity you nominate. Please advise immediately if you accept this proposition. Harry M. Hoxsey, N. D.

Here was a challenge no conscientious editor or doctor could ignore, considering the seriousness of the problem and the tremendous number of lives at stake. To do so would constitute a grave crime against humanity, and the Mexican people.

After consultation with leading medical authorities and government officials in this Country it was agreed that Sr. Martin Luis Guzman, director-gerente of *Tiempo* should fly to the U. S. to meet with Dr. Hoxsey, inspect his Clinic and arrange for a thorough and impartial investigation by competent Mexican doctors of his claims to cure cancer.

★ ★ ★

LAST WEEK Sr. Guzman presented himself at the Hoxsey Clinic in Dallas. A large, white, modern converted residence set far back on a well-kept lawn on a quiet street near the heart of the city, green neon signs in windows on two sides advertise "Hoxsey Cancer Clinic." Inside is a small lobby leading into two large waiting rooms filled with patients from every part of the U. S. and Canada awaiting examination and treatment.

Dr. Delmar Randall, chief of the medical staff, took the editor on a tour of the institution — 50 rooms including offices, examining rooms, laboratories, x-ray photography rooms and a library, all neat and spotless and furnished with the most modern medical equipment available. Procedure at the Clinic, Dr. Randall said, conforms to the highest medical standards.

Each new patient is carefully interviewed and a complete case history taken. Before he (or she) sees a doctor a comprehensive series of tests is made: serology, urinalysis, blood studies, x-ray photographs, etc. Thus when the patient is finally examined the doctor has all the data necessary (in addition to the biopsy, if available) for proper diagnosis and prognosis.

The Clinic is staffed by 37 employees including three qualified and licensed physicians, seven nurses, and many registered technicians. At the present time there are some 3,000 patients under treatment or observation there. The maximum fee for treatment is $400, regardless of length of treatment or ability and willingness of the patient to pay more. Indigent patients are treated without charge; no worthy cancer patient, Sr. Guzman was assured, is ever turned away because of lack of funds.

Hoxsey doesn't pretend to cure all cases of cancer. Indeed every new patient signs a form specifically stating that a cure is not guaranteed. But doctors at the Clinic insist that their percentage of cures is high.

"Our files show we cure about 85 percent of external cases and about 25 percent of internal," Sr. Guzman was told. "In cancer of the breast our cures range between 50 and 60 percent. We have even cured several cases of melanoma (black cancer) which according to most medical texts is 100 percent fatal. We defy any hospital or cancer specialist to equal that record.

"It is all the more remarkable when you consider that the vast majority of patients who come to us are advanced cases, after the disease already has metastasized (spread through the body to other organs), after extensive treatment by surgery, radium, x-ray or a combination of these have failed, many of them after they have already been given up as hopeless by their own doctors.

"If we were to get cases in the first stages of the disease, before metastasis and before the knife and radiation destroy circulation to the affected parts, we firmly believe we could cure 95 percent of all external and 50 percent of all internal cases."

Following his tour of the Clinic Sr. Guzman was ushered into Dr. Hoxsey's office for the transcendental interview with this amazing cancer specialist who will stake $500,000 (M.N.) on his ability to save the lives of millions of Mexicans now doomed to die of this dread disease.

PETER DEYNEKA
GEN. DIRECTOR

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THE MAN BEHIND THE CHALLENGE

HARRY M. HOXSEY is a tall, heavy-set, soft-spoken, forcible man of 51 years with alert brown eyes, a bold, jutting nose and stubborn jaw. He radiates a deep, driving conviction that his mission in life is to cure the sick, combined with supreme self-confidence and inflexible determination.

It takes just such a personality to survive a bitter, grueling, 30-year battle with the powerful American Medical Association in and out of the courts of half a dozen States of the North American Union.

The story of his life is almost as fantastic as the miraculous cures attributed to him.

Of mixed Irish and American Indian ancestry, he was born on a farm at Auburn, Illinois in 1901 the youngest of 12 children. His father, Dr. John C. Hoxsey, was a veterinarian of considerable repute in the community as sole owner of a secret formula that cured horses, cattle and dogs stricken with cancer. From time to time the elder Hoxsey employed this formula to treat human beings. At the tender age of eight, young Harry became his father's assistant, cutting bandages and helping dress evil-looking, malodorous sores.

In 1919 Hoxsey Sr. suddenly fell ill. On his death bed he called in his son and imparted a remarkable story.

His grandfather, he said, had raised horses. A prize stallion he owned developed a sore on the ankle that soon encompassed the entire hoof. A veterinarian diagnosed it as cancer and declared that no treatment on earth could save the animal. But the horse refused to die. Left to its own resources, a few months later the great sore suddenly began to dry up. One day it fell away, leaving clean scar tissue, and the horse was as spry as ever.

Investigation of the miracle led his grandfather to a far corner of the pasture where the stallion always browsed. There he discovered a peculiar clump of herbs. He picked them and began to experiment, brewing various concoctions which he tried out on other cancerous animals. Eventually he developed two formulas — one for internal use, the other external — which proved extraordinarily successful in the treatment of the disease. The secret of these formulas was handed down from father to son for two generations. Now it was his duty to pass it on to the third generation.

Thus at the age of 18 young Hoxsey became a dedicated man. He wanted to study medicine, but his father's death left the family penniless. To earn money for college the boy worked at various jobs; he was a coal miner, an auctioneer, an insurance salesman, a professional baseball player, a professional boxer. But the story of his legacy soon leaked out.

Neighbors suffering from cancer sought him out and begged him to treat them. According to his story he didn't have the heart to stand by idly and watch them die when he knew his magic formulas would save their lives.

So he treated them, and nearly all (he says) got well. They brought their cancer-ridden friends and relatives in for treatment. Soon he had so many patients he was unable to accommodate them all in his house. Thus occupied, his dream of going to college and earning a medical degree gradually receded, finally vanished. (It was only in 1950 that a license qualifying him as a "Naturopathic Physician" was issued by the Texas State Board of Examiners.)

★ ★ ★

IN 1923, with the support of several prominent and prosperous individuals whom he had treated, young Hoxsey opened a Clinic at Taylorville, Illinois, a short distance from his birthplace.

Since it is a violation of the law to practice medicine without a license, he retained licensed physicians to supervise his treatment. Results in many cases were spectacular. Word of the "miracle-man" who virtually resurrected the dead from the grave spread far and wide; the Clinic was jammed with cancer sufferers from all over the state, and from nearby states.

A clash with organized medicine was inevitable. Here is Hoxsey's own version of the origin of his long feud with the American Medical Association:

A year after the opening of his Clinic, a prominent businessman telephoned Dr. Malcolm Harris, at that time President of the AMA, and urged him to give the young Taylorville benefactor a chance to prove he could cure cancer. Dr. Harris instructed them to appear at the Alexian Brothers Hospital in Chicago. There he turned over to them a hopeless case, a 66-year-old police sergeant who was dying of a cancer that covered his left shoulder and consumed the flesh all the way to the bone.

Hoxsey applied his treatment, and the patient immediately began to recover. Three weeks later in the amphitheatre of the hospital, and in the presence of more than 60 doctors, Hoxsey lifted the cancerous mass from the old man's shoulder and deposited it on the table. In the cavity clean, healthy scar tissue already had begun to form.

There was a dramatic silence. Then Dr. Harris solemnly declared: "Gentlemen, you have just witnessed the 8th wonder of the world! We now have a cure for cancer!"

The following morning he summoned Hoxsey to his office and presented him with a legal contract. It provided that he turn over his secret formula to Dr. Harris and another AMA official, Dr. Morris Fishbein. The two doctors would place the remedy on the market and exploit it for 10 years without any payment whatever to Hoxsey. After that time he would receive 10 percent of all profits.

The astounded youth refused to sign the contract. He knew they were trying to get control of the treatment for ulterior purposes. When all other attempts at persuasion failed, Dr. Harris angrily tore the contract into bits and told him: "Hoxsey, if you treat another cancer case we'll send you to jail!"

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HOXSEY continued to treat cancer. That same year the official *Journal* of the AMA published the first of a long series of articles denouncing him as a "quack" and declaring his treatment "worthless and dangerous to human life." His doctors, threatened with loss of their licenses, deserted him. He was arrested four times for practicing medicine without a license; once the grand jury refused to indict, three times he paid fines of $100. Finally he was forced to close his Clinic.

During the next six years he migrated from State to State, opening clinics and treating cancer in Illinois, Iowa, Michigan, West Virginia, New Jersey and Pennsylvania. Wherever he went the AMA pursued him, denounced him, forced his doctors to quit, filed charges against him and had him arrested. Although he never again was convicted on any charge, the financial burden of fighting constant legal suits was so severe that he was virtually bankrupt.

Finally in 1936 he arrived in Dallas with a pregnant wife and $50 in total capital. He managed to borrow enough money to open a Clinic there and persuaded a local doctor to work with him. Since then more than 100 separate charges of practicing medicine without a license have been filed against him. In one instance his wife was arrested when she appeared at the Clinic!

None of the attempts to jail Hoxsey or drive him out of business has proved successful. Every time he appears in court the courtroom is filled with former patients anxious to testify that Harry Hoxsey saved their lives.

They exhibit photos showing hideous growths on various parts of their bodies, present biopsy reports from medically-recognized laboratories to prove they actually had cancer. They tell of long and unsuccessful treatment by surgery, radium and x-ray, how other doctors declared them "incurable" and sent them home to die. As a last resort they came to the Hoxsey clinic for treatment. And now five, 10, in some instances 20 years later they are still alive, in excellent health, without any indication of the dread disease.

★ ★ ★

IN 1951 SENATOR LANGER introduced a resolution in Congress authorizing a full investigation of the Hoxsey Cancer Clinic. The powerful AMA lobby bitterly fought the resolution; it was bottled up in committee, and died there.

The AMA has conducted a violent campaign in newspapers and magazines against the Hoxsey Clinic. In 1948, for example, the Hearst newspapers from coast to coast published a vicious attack against Hoxsey under the byline of Dr. Morris Fishbein, editor of the AMA Journal. Hoxsey promptly sued the newspaper chain and the author for libel and slander, and won a decision. In his verdict Judge W. L. Thornton asserted:

"This is the second jury of 12 men that has found in my court that the Hoxsey treatment cures cancer. I have sat here and listened to over 50 witnesses from all walks of life who say that they have been cured. They have shown their scars, they have given the names of the doctors that operated on them or treated them with x-ray and radium. I have heard the testimony of prominent and eminent pathologists, some I know personally, saying these patients were suffering from cancer before they went to Hoxsey.

"I am of the firm opinion and belief that Hoxsey has cured these people of cancer. And the fact that this jury has answered all the questions proves that Hoxsey has been done a great injustice, and that the articles and utterances by defendant Morris Fishbein were false, slanderous and libelous . . . ."

Despite all the efforts of organized medicine, cancer patients continue to flock to Dallas for treatment. They come in by bus, train, plane and private auto, they hobble in on crutches, are brought in on litters and in wheel chairs. Some come on recommendation of former patients who fervently swear that the Hoxsey treatment saved their lives, others as the result of articles in the few North-American magazines that have dared to publish the Hoxsey story.

An increasing number are sent by their own doctors—all good members of the AMA—with the strict admonition that the practitioner's advice must never be revealed lest he be called to account by the powerful AMA.

Nearly all these patients come as drowning men clutching at a straw. They have been sent home to die by their own respected physicians. Or they have been told that they must sacrifice limbs and other parts of their bodies; even then there is only a small chance that they will live. Or they have been asked to submit to disfiguring and maiming radiation.

After all, what do these unfortunates have to lose?

"TIEMPO" INVESTIGATES A MIRACLE

At the end of last week Sr. Martin Luis Guzman, director-gerente of *Tiempo,* returned to Mexico with a brief-case full of photographs and photostats documenting the amazing Hoxsey story. In his pocket was a formal invitation to send two Mexican doctors to conduct an exhaustive investigation of the Dallas Cancer Clinic and its claims.

He also brought back a letter from the Hillcrest State Bank of Dallas certifying that Dr. Hoxsey had deposited collateral equivalent to $500,000 (N.M.) at that institution, which amount would be turned over to *Tiempo* for distribution to Mexican charities in the event Hoxsey fails to prove he actually has cured cancer.

"The doctors you select will be given every facility to reach an honest, scientific opinion as to our claims," Dr. Hoxsey assured Sr. Guzman. "They will receive the fullest cooperation of every member of my staff, have complete access to all our records, be permitted to interrogate any patient, doctor or employee they desire to interview. My only stipulation is that they report the full truth, whether favorable or unfavorable to us.

"I am confident they will faithfully fulfill their duty, for they know that the lives of millions of their own people, and the lives of countless millions more throughout the world may be at stake. I confidently await their visit."

Early this week Sr. Guzman laid the case before officials at Salubridad and Seguro Social. As the result, two outstanding Mexican physicians were selected to make the trip to Dallas to conduct the investigation on behalf of *Tiempo.*

(As this edition goes to press, the two doctors are on their way to the Hoxsey Cancer Clinic at Dallas. On their return the results of their investigation will be published in these columns.)

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Mutilations Of God's Word

A Cryptic Examination of the mutilated Texts of the Synoptic Gospels as Evidenced in the New Revised Standard Version of the Holy Scriptures.

Rev. Richard England
London, Ontario, Canada

DURING THE Second World War we became educated to a favorite practice of our armies, popularly known as the "pincer movement" — which consisted of two or more bodies of troops converging upon the enemy from different directions, forcing him into a smaller and more concentrated area. In such a position he was speedily dealt with, assuring the attacking party of an early victory.

A body of men today have organized on similar lines. They are not converging their movement upon an armed foe, but they are waging a war.

I refer to that organized body who name themselves "The National Council of the Churches of Christ in the United States of America" (official title), commonly known as the "National Council" in religious circles. Many believers are being led by these Bible mutilators as a bullock is led to his place of slaughter.

This is not only an organized group, but a system, and as such dedicated to the task of aiding the program of anti-Christ against Christ and His Church. These men have introduced anarchy into the Church — every man a law unto himself, rejecting basic doctrines at will. Such beliefs as the deity of Christ, the virgin birth, the blood atonement, the doctrine of the second coming, the inspiration of the Scriptures and other fundamentals are put aside by Modernistic fiat.

This organized, systematic attack has been publicly declared through the medium of their "new" (Revised Standard Version) bible. The term "bible" is purposely decapitalized, for this book is not the work of the Holy Spirit and cannot be correctly called the Holy Bible. It is a mutilated bible, full of holes, not *holy*.

In this blasphemous volume they give strange twists and quirks to known truths essential to historical and evangelical Christianity. They —

- — reject the blood atonement
- — disparage and deny the Lord's coming
- — blot out and erase the true meaning of the Lord's Supper
- — penknife the Lord's prayer
- — oppose the physical proofs of the Lord's resurrection
- — remove the great commission, "Go ye"
- — take away many words uttered from the very lips of Jesus.

With conscience seared as by the hot iron of infidelity, they seem to forget Revelation 22:19 which reads, "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Where are the —

1. Forty complete verses omitted from the Four Gospels

2. Twelve incomplete verses in the Four Gospels

3. Four words of deep significance omitted from the Four Gospels

4. Five outright changes in verses which alter the true meaning of the desired teaching in the Four Gospels

5. The many other mutilated texts throughout the whole Word of God?

Out of the 21 books of the Bible which are thus mutilated, 14 are in the New Testament. Of these, the Synoptic Gospels (Matthew, Mark, Luke, John) bear the brunt of the attack, having a total of 61 mutilated texts to the 30 others to be found throughout the Bible. And this does not include the complete omission of all italicized words.

The evidence reveals this to be definitely an attack upon the central figure of Scripture — Jesus Christ, the eternal Son of God. We will study some of these omissions and abuses in the light of the King James Authorized Version.

I. THE MUTILATED TEXTS OF MATTHEW

A. Matthew 6:13

Revised Standard Version: "And lead us not into temptation, but deliver us from evil."

King James Authorized Version: "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

(Explaining their omissions, the authors commonly use the following footnote, or language similar: "Other authorities, some ancient, add, in some form, etc." This is the only explanation they offer regarding the above, and many other damaging omissions.)

Instead of accepting plain statements of Scripture as inspired and factual, the revisers attribute passages unsuited to their views, as being the work of "authorities." And they in turn set themselves up as a higher authority. In this way they translate (or mutilate) the Word of God to suit their pleasure.

Examine closely, the leaving out of these important words — "kingdom,"

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"power," "glory," "for ever" is definitely related to Modernistic theology. They who teach such theories as the universal "Fatherhood of God," and "Brotherhood of man," and who relay to their listening audiences the idea that every man has within him a spark of divinity waiting to be fanned into flame by self-effort, naturally have no need of a God who is vested in holiness, glory and power; and who demands a like holiness in those who would be sons of God through the Lord Jesus Christ.

They dislike the idea of God being personal. Therefore it is difficult for such teachers to place themselves in the rightful category that God places them, e.g. "heathen" and "sinners" and "disobedient" and "stiffnecked" and "wicked" and "deceitful" and "proud" and "unholy" and "aliens" and all the other terminology which reveals the wicked propencities of the human heart. Therefore, to them, Jesus is not *the* Son of God, but *a* son of God. How could such men be expected to pray this prayer.

Jesus said, "And ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." Reading of the Revised Standard Version will lead one away from the truth because it attacks the basic fact of Christianity, namely the deity of the Lord Jesus Christ.

B. Matthew 17:21

Revised Standard Version: (passage omitted).

King James Authorized Version: "Howbeit this kind goeth not out but by prayer and fasting."

Jesus spoke these words. They fell from His own holy lips. Why then should revisers feel "authorized" to remove them from the Bible? Surely such blasphemy could be expected only of infidels and apostates.

We know that the Lord Jesus is here teaching what it means and costs to exercise power over unclean spirits. This is not a common ministry. A man can go to church without having to fast. He can give tithes without having to fast. A preacher can prepare his message with prayer, omitting the fast.

In this case, however, the Lord said: "This kind goeth not out but by prayer and fasting." The lesson here to be learned is that to receive such power calls for sacrificing even the natural desires of the body. Prayer and fasting is the exercise essential to this kind of ministry.

The removal of this text is absolutely inexcusable. It is but one more contribution to the accumulative blasphemy with which the book is full. Jesus was not engaging in light, superficial and meaningless talk. They who would put His words aside have delegated to themselves a grave responsibility.

C. Matthew 18:11

Revised Standard Version: (passage omitted).

King James Authorized Version: "For the Son of man is come to save that which was lost."

The so-called scholarship which produced this bible smiles cynically at such terms as "saved," "lost" and "born again." These are obsolete words belonging to the remote past with no meaning for the modern religious vocabulary. The doctrine of humanism expounded by the modern liberal forbids consideration of a supernatural work in the soul.

This is a salvation verse. It is simple, having no need of revision or interpretation. It is self-explanatory: "For the Son of man is come to save that which was lost." Like the one quoted above, it carries with it the unique, infallible authorship of the Son of God.

Jesus Christ came into the world to save sinners, precious souls in danger of perishing in the sea of sin and unbelief. His primary mission in the world was then, and is now through the Holy Spirit, to save sinners. He came to win rebels. He came to deliver unbelievers.

The verse given here, though brief, contains the whole story of salvation. Herein is found what leftist theological intellectuals call "the gospel of gore," and "the butcher shop religion." Let us not be so foolhardy as to compromise with that system of theology which denies the deity of our blessed Lord and Saviour. To them Christ is —

An idyllic figure.

The flower of humanity.

The world's greatest ethical teacher.

A man so good that His deluded followers took him for a god.

And so, the National Council ("The habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird"), under the domination of Modernism, proposes to give us a "better" bible. It is not to be wondered that the revisers could find no place for the plain declaration that "... the Son of man is come to save that which was lost."

D. Matthew 27:24

Revised Standard Version: "I am innocent of this man's blood; see to it yourselves."

King James Authorized Version: "I am innocent of the blood of this just person: see ye to it."

This omission needs no detailed discussion. It clearly reveals the views on the deity of Christ as held by the producers of the *unholy bible.* He is but a man and therefore void of that essential characteristic of righteousness which would mark Him as being innocent, without sin, "just."

"For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption

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that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Romans 3:23-26).

Pilate's faithful testimony regarding our Lord's deity has found echo in millions of Christian hearts, and thus will continue to be the case, despite all that our modern liberals are able to do.

II. THE MUTILATED TEXTS OF MARK

A. Mark 11:26

Revised Standard Version: (passage omitted).

King James Authorized Version: "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

When men fall into error through deliberation, they quite often have to resist known truth in order to carry their false teaching through in a "logical" manner. An example of this is the omission of the above text and that of Matthew 18:11. Denying Christ's deity, they drop other essential Gospel truths which He taught.

When the revisers left Mark 11:26 out of their bible, they were acting logically for only divinely imparted love in the heart provides grace to forgive others. This type of love costs and we can exercise it only through the power that comes from knowing Christ as Son of God and Saviour. We know that forgiveness of our sins has been accomplished on Calvary, and that through His working in us by the power of the Holy Ghost, we can love in such a way as to forgive our fellowmen as the text instructs.

B. Mark 15:28

Revised Standard Version: (passage omitted).

King James Authorized Version: "And the scripture was fulfilled, which saith, And he was numbered with the transgressors."

When this omission is compared with that of Matthew 27:24 we have a classic example of the incongruity which characterizes this unholy version. In Matthew 27:24 they deny Christ's righteousness. In Mark 15:28 they deny His right of identification with the sinner.

Where He is marked as the Just One, they brand Him a sinner (a mere man). Where He is marked as being numbered with the transgressors, they scorn His humiliation. Both of these omissions support the deletion of Matthew 18:11 where He is portrayed as the seeking Saviour.

In this instance the value of prophecy is challenged since the incident referred to in the passage was a fulfillment of Isaiah 53:9,12. This illustrates the disrespect shown for many portions of the Old Testament.

C. Mark 13:33

Revised Standard Version: "Take heed, watch; for you do not know when the time will come."

King James Authorized Version: "Take ye heed, watch and pray: for ye know not when the time is."

The reason for taking this liberty, in eliminating the word "pray," is not clear. Certainly prayer is essential to the kind of vigilance emphasized in the passage. Of course, the doctrine of the Christ's return finds little support among Modernists. The entire reference to the doctrine of the Second Coming, as given in the Gospel of Mark, was most likely regarded as superfluous by the revisers.

D. Mark 16:9-20

Revised Standard Version: (passage omitted).

King James Authorized Version: Contents of these twelve verses listed below:

1. Proofs of our Lord's resurrection
   a. He appeared first to Mary Magdalene, verse 9.
   b. He appeared to two of the disciples, verse 9.
   c. He appeared unto the eleven, verse 14.
2. The great commission, "Go ye," verse 15.
3. Christ's ascension into heaven, verse 19.

We have before us a horrible mutilation of God's Word. Twelve precious verses, including some of the most important found in the entire Bible, are snatched away.

If the claims for Christ's virgin birth and deity are spurious, then it would be foolish to insert a record of His Resurrection, Great Commission, and Ascension. According to Modernism, He did not rise from the dead, but simply died a martyr to a noble cause. This being true (to the revisers), there is no need of the "Go ye" of verse fifteen.

(Note: This exposure of the Revised Standard Version of the Bible will be concluded next month.)

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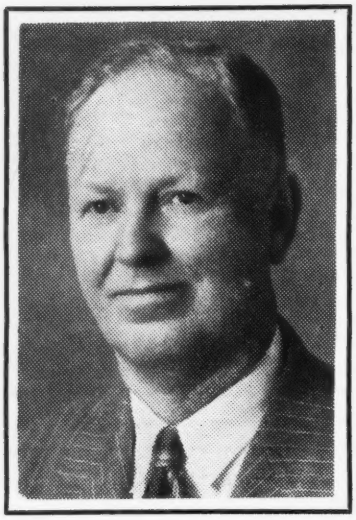


ACROSS THE DESERT INTO ARABIA

JOHN R. TURNBULL, F.R.G.S.

In this article Dr. Turnbull tells of a daring trip he made by automobile across desert country from Jerusalem to Jowf, deep in Arabia — the first venture of its kind ever undertaken . . . for which he was later honored by the Royal Geographic Society of Great Britain.

THE COLORS of glorious dawn had not yet begun to steal over the historic slopes of Olivet and to tint the buildings of the Holy City when we started on our first venture into Arabia, the land of romance and intrigue that has been aptly named "the least known peninsula." That was in 1926.

Across the Jordan we were in a different country. The king of this domain was Abdulla, brother of Feisal, the late King of Irak. From 1200 feet below sea level we climbed by a torturous route up a gorge leading to the tableland of old Moab, 4000 feet above the blue Mediterranean.

A familiar name greeted our ears when we reached Amman, the capital, for this place is none other than the Rabbath-Ammon mentioned frequently in the Bible. Here the iron bedstead of Og, the giant King of Bashan was exhibited after his defeat by Moses. Five centuries before that, Chedorlaomer had taken the city, and about a millennium before Jesus was born, David took the citadel of this "city of waters."

In Amman we met a plucky native driver who agreed to take us across the great desert to Jowf, the oasis trade center of North Arabia. We were to travel where no car had ever gone and through a country noted for the hostility of its people.

This driver, Yabub (Eastern for Jacob), had taken the brother of the King of Irak, to Bagdad by a northern route across the desert. This gave him recognition among prominent Arabs. To one of these, an influential sheik, he went that evening to ask for a desert guide. The next day this Arab chief, who had been visiting the King in Amman, met us at a rendezvous of his tribesmen several miles from the city and with him and his henchmen, our party partook of the evening meal which happened to be rice and sour milk.

We sat on the ground and ate with our fingers from one big dish—the simple life! Then we lay down just where we were on padded mats brought by Bedouin, and slept till dawn. The guide appointed by the sheik asked that his friend might accompany him and so with two expert desert men we "hopped off" for somewhere in Arabia.

The last sign of civilization as we struck across the black gravel plains into the "no man's land" of the illimitable wilderness was an old ruined castle in the dark rooms of which we found the remains of a few unfortunate wayfarers who had been murdered—grim reminders that we were to traverse a country where every man's hand is against his brother.

In the great desert ahead, the guides knew the location of three water holes, one at forty miles from each edge of the desert and one out in the middle of nowhere. All three holes had plenty of wiggle-tails and had doubtless been frequented by the ostriches.

Extra copies of this Defender are available in bundles at the rate of 15 for $1.00.

Every hour, on the average, we would encounter a stretch of closely grown sage which worked havoc on the car's tires. In the dry season (this was May) the bushes become very brittle. The tantalizing mirage, too, was ever before us in the heat of the day; we saw continually beautiful streams, bays and lakes, always just beyond our reach.

At sundown the first day we halted in a place screened by low hills. The guides forbade the lighting of a fire. Enemies might see it. The danger was acute even without a fire. Our guide told us that his own father and a party of thirty had been killed as they slept, their throats cut, on a trip in this territory. We saw no human being till we were nearing our journey's end, but probably many saw us.

A British officer told me later when I was planning to revisit Arabia that we had been lucky on this first venture to miss a big party of hostile raiders who were on the warpath in the very region through which we had passed. Not luck, methinks, but God took us through.

Another serious difficulty was the sand dunes, great drifts of soft sand from fifty to one hundred feet high. We could not go over them so we had to dodge around and between them. A wild camel sprang up and raced off as we approached the zone of the dunes.

Back and forth we zigzagged at the direction of our marvelous guides and fought the desert till sunset came to soothe away the heat. It does get hot in Arabia—anything up to 140 degrees in the shade, if you can find any shade!

The last day, we got up with the sun at four-thirty, and, too keen for the journey's end to eat any breakfast, we proceeded.

At about ten miles from our goal we met the first human beings we had seen since starting across the desert. They were two shepherd youths grazing their flocks on the scanty wild millet where only desert flocks could find a picking. Nearby were other sheep without a shepherd. We thought it strange at the time that the sheep had no attendant.

Had we known that the missing shepherd was about to nearly bring sudden death upon us, we would have advanced less blithely. Now, as on previous days, in rough places, we were all out except the driver, while the car waddled through that terrible landscape.

May I here say that our goal was Jowf, an oasis town where two of the world's oldest caravan routes converge, one from Damascus in the north and the other from Egypt in the west. This is the land of Uz where Job lived and

Jowf, our destination, was probably the very town where he resided, fitting as it does so well the Biblical description of the home of Job, "the greatest of all men of the east."

The outskirts of the town presented a striking picture with extensive groves of date palms pleasing to the eye after the barrenness of the desert. In the open ground between us and the gardens several dozen townspeople had gathered. The car was still out of sight behind a ridge which I climbed to take a couple of pictures, but as soon as the people saw me they began to rush toward the main gate of the old walled town, buzzing like a suddenly capsized hornet's nest.

Recollections of the prominent characteristic of disturbed hornets prompted me to hasty action. I knew that if those excited Arabs got to the town gate before our car they might cause trouble. Telling our guide (Yakub) to drive on but to go cautiously, I resumed my place in the car. As soon as the machine came into full view of the main gate of the castle, that protects the approach to the town, rifles began to bark disconcertingly from the towers. What could it mean?

Our chief guide proved himself equal to a nasty situation. Hopping out of his place beside the driver, he strode straight as a soldier ahead of the car which slowed down to give him a chance to play his part. Seizing the right side of his kimono-like coat he waved it as he walked, the universal Arab sign of a peaceful approach.

Four soldiers stepped from the gateway and came to meet the guide. It was a tense moment. If they accepted him they would accept us as his friends, but if they refused him entrance, then all of us would have to turn back into the desert, or be slaughtered on the spot. One of the soldiers recognized him and kissed him French style on both cheeks. We were safe.

The soldiers had never ridden in a car and seizing the opportunity with boyish alacrity rode the last hundred yards to the gateway, although for lack of space their rifles, arms and other extremities, dangled over the edge of the car while the remaining more dignified parts were compactly within. I was told that our automobile was the first ever seen in Jowf.

At the gateway guards swung open the big wooden doors and we entered through a lane of Arabs who could not hide their curiosity. In the first of three courtyards, the Amir was seated on a stone throne covered with costly rugs. A tall, powerful man he was of about 50, with black beard and kindly brown eyes. He was the official representative of the King of Arabia and the active official of Jowf. Taking a few steps in our direction, he briefly welcomed us and grasping my right hand in his left led us through a doorway, up steps cut in the native rock, along a corridor and into the long reception room of the castle.

By an occasional reassuring squeeze of the hand the Amir had let me know we were truly welcome as he led us indoors. Advancing to the extreme corner he took his accustomed place and seated us on either side. Then with admirable frankness he began his apologies for the show of hostility upon our first appearance by explaining that we had been mistaken for camel raiders. He thought we were thieves.

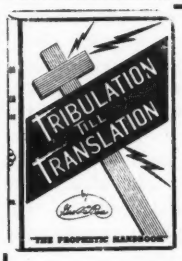
In fact, he had sent thirty mounted men to shoot us on sight. They had gone out one side of a low ridge while we were complacently nearing the town on the other side! The shepherd whose flocks we had seen unattended was the man who might have been the cause of our death. He had noticed our car and becoming alarmed, rushed to the castle with the news that enemies had come to drive off the flocks. His fears were not groundless, for we learned that 2,000 camels had been stolen in recent months from the vicinity.

For this providential escape we were certainly grateful. The incident had a very noticeable effect upon the attitude of our host and the people. The Moslems believe unequivocally in fate. Whatever is, is right. Since we unbelievers had arrived safely in spite of the Amir's express orders to annihilate us, we must be favored of God.

Presently I learned the meaning of those rifle shots which had flashed from the castle towers when we appeared. They were a signal to recall our executioners, and as we sat sipping innumerable helpings of bitter, spiced coffee served in tiny cups by a negro attendant, in came the soldiers to take their seats on the long bench that lined the entire divan. I have still as a souvenir of the trip a curious curved dagger with a silver-mounted *scabbard* which one of the affable henchmen carried on his belt that beautiful morning while looking for us.

And so a Christian missionary arrived in Jowf. I had marvelous opportunities to witness for Christ, in both the court of the Governor and to many people who came to draw water with skin bags from the oasis wells. Since that day there have been remarkable results from Gospel efforts. That is another story. The prophecy is being fulfilled, "They that dwell in the wilderness shall bow before Him." Psalm 72:9.

Pray for the Arabs. They are an admirable, courageous people. From them the Wise Men came, seeking the Christ. Let us take the Gospel to them. Brave men need the best.



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BOOK REVIEWS

A CHRISTIAN LOOKS AT LIQUOR

By Bernard Brunsting ... Van Kampen Press, art covers, 50 pages, price 50 cents.

WE HAVE before us an effective piece of writing, designed to help jar the American people to their senses, regarding the dangers of beverage alcohol. The Author wishes to see launched what he calls a *Crusade* to "arouse such agitation as is necessary to cast off this pestilence."

He warns against two dangers. "The enemy must not be underestimated." ... "The other danger is an over-estimation." Power from above human levels is needed to cope with this foe.

Conscious of the enemy's strength, "you may be tempted to hold back and shrink from the crusade. But the Bible demonstrates that our weakness may be allied to God's power. J. Hudson Taylor once said, 'All God's giants have been weak men who did great things for God because they reckoned on God being with them'."

Five Charges are leveled against the Liquor Traffic. Mr. Brunsting writes at length under each caption and brings many important facts into focus:

(1) Liquor is an enemy of the Individual. Liquor must be regarded as an enemy of the individual because it destroys the body, is a social liability, a financial drain, a deterrent to the mind, and a spiritual hazard.

(2) Liquor is an enemy of the State. It weakens national character, is an ally of crime, produces financial waste and causes accidents of every kind, especially on the highways.

(3) Liquor is an enemy of the Home. "From personal experience and consultation with welfare officers, I can come to no other conclusion than that liquor is the most destructive force in American home life. The home has no greater single enemy than the bottle."

(4) Liquor is an enemy of the School. "Two-thirds of the alcoholics of our land began drinking in high school. William Howard Taft had this advice for young people, 'Leave drink alone absolutely. He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such risks. I do not drink'."

(5) Liquor is an enemy of the Churches. "In Galatians Paul places drunkenness in the company of 'adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious heresies, envyings, murders.' These are all enemies of the Church."

Thereupon, Mr. Brunsting indicts the Liquor Traffic as a Criminal and advocates punishment:

(1) Recognizing the Criminal.
(2) Legislation against the Criminal.
(3) Separation from the Criminal.

This book is not to be confused with some of the light, superficial and emotional writings being these days circulated on the subject under consideration. The kind of a Crusade that it advocates is much needed to help rebuild the national character. Our Country is passing through a moral sag and liquor is largely responsible. "A Christian Looks At Liquor" meets a real need and will appeal to straight-thinking people who are not afraid to face facts.

It is a heavy, penetrating treatise — the kind that really punishes and hurts the enemy.

TOBACCO

By M. J. McDonald ... Published by the Author, art covers, 40 pages, price 30 cents.

THE COMPLETE title of this book is, "Tobacco: A Greater Menace Than Liquor."

When Mr. McDonald told a Sunday School class that tobacco was a greater vice-breeding menace to society than liquor, he was immediately challenged by some of the other members. He wrote this book to support his charge.

His opinion seems to stem from the fact there are more smokers than drinkers ... and that a larger percentage of drinkers are able to "hold their liquor" than smokers capable of controlling their appetites for tobacco.

Concerning smoking, King James I is quoted as saying in the year 1607: "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and in the black stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

Mr. McDonald entered into correspondence with doctors and educators while assembling and collating his material for publication. Dr. Tom Barr, an eye, nose and throat specialist of Dallas, Texas stated:

"I can only say out of 57 people with cancer of vocal cords on whom I have operated the vocal cord and its removal, only two were non-smokers. On all the four whom we have removed the whole larynx, they were all smokers. I have seen several hundred cancers of larynx and lungs who were inoperable. These

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BOOKS REVIEWED IN THIS DEPARTMENT MAY BE ORDERED FROM DEFENDERS, INC.... WICHITA, KANS

were turned over for x-ray treatment — they were all smokers."

Professor W. R. Bradford, Superintendent of Schools, Iowa Park, Texas:

"The cost of cigarettes in the United States is more than the cost of our public school system. Much time is lost by the user; they are harmful to the human body because cigarettes contain nicotine and nicotine is a colorless poison contained in the tobacco. Statistics and research have shown that a large per cent of our cancer cases are direct results of the use of cigarettes. Millions of dollars in property have been destroyed by fire, the direct results of the glowing cigarette. A boy's mind is much more active and accurate who refrains from the use of cigarettes. These statements mentioned have been verified by research and scientific experiments — then why smoke cigarettes?"

In addition to authoritative statements like those quoted above, the arguments, statistics and preachments presented in these pages are most convincing. The last page contains a pledge for conscientious readers to sign.

This little book, couched in reform vernacular, informs the mind and probes the conscience ... and will contribute to rebuilding the sagging national character wherever it goes.

CHRIST IN ISAIAH

By Dr. F. B. Meyer ... Published by Zondervan, cloth binding, 200 pages, price $2.50.

THIS BOOK, written during the last generation, disappeared from the markets and has now been retrieved by the Zondervan Publishing House ... in a beautiful binding and clear readable type.

Bible-believing Christians, familiar with the writings of Dr. Meyer, testify to an inward sense of emotional warmth at the very mention of his name. He wrote more than 40 books on deeply spiritual, emotional themes, woven around great subjects of the Bible.

Born in 1847, Dr. Meyer started preaching during youth. After pastoring several influential British churches, he began a world-wide ministry of preaching. At the age of 80, he made his twelfth trip to America, speaking almost every night on a 15-thousand mile tour.

He introduced D. L. Moody to Great Britain. They were fast friends. Finally on March 28, 1929 he went to be with the Lord. Fortunately his thoughts and teachings were preserved for posterity because he was a charming and prolific writer. The present book was one of his best.

The reader is taken step by step through the entire earth-life of Jesus Christ, as anticipated centuries ahead of time, in the prophecy of Isaiah. The portrait of the divine Saviour found in this Old Testament book, is an unanswerable argument for His deity. It cannot be said of any other person, ever to live on this earth, that every detail of his existence was spelled out in advance.

The humiliation and suffering, sorrow and anguish of soul, substitution and death, exaltation and satisfaction of the Saviour are portrayed in Isaiah with the minuteness and accuracy of a contemporary. There is hardly a sentence from which one cannot begin to preach Jesus, as Philip did to the Ethiopian eunuch.

IDEAS FOR YOUNG PEOPLE'S PARTIES

By Ken Anderson and Morry Carlson ... Zondervan, art covers, 80 pages, price 60 cents.

THE PURPOSE of this neat little book is to help create planned entertainment for Christian young people. It contains 150 suggestions of things to do at parties, arranged under the following captions:

1. The Party Itself
2. Icebreakers
3. Games
4. Skits
5. Stump the Experts
6. Devotions
7. Refreshments
8. Invitations
9. Miscellaneous

Parties occupy a prominent place in the social life of the average youth. Christian young people are no exception to the rule. Too often, those arranging entertainment for religious groups have to rely upon secular sources for *ideas*. The need of suggestions containing what the compilers call "a spiritual punch," prompted the preparation of these pages.

We read: "Obviously, what may work for one group will not work for another. We have tried to keep all areas and temperaments in mind. Then, too, it is our hope that these ideas will serve to generate still more ideas."

The following *idea* taken from the chapter on Icebreakers, inserted for use in helping everybody get acquainted at the beginning of a party where strangers are present, will illustrate the method and literary style of the compilers:

"Form two circles. If possible, put the boys in one, the girls in the other. Or, better yet, and if the situation makes it possible, put strangers in one circle, home folks in another.

"Then, as the music is played, one circle moves inside the other, each going in different directions. As soon as the music stops, the circles also stop. Then those facing each other give their names, shake hands and thereby get acquainted. Repeat this ten or twelve times until strangers are pretty much eliminated."

The book is conveniently indexed.

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APPLES OF GOLD

GIVING THANKS ALWAYS for all things unto God and the Father in the name of our Lord Jesus Christ.

—Ephesians 5:20.

He enjoys much who is thankful for a little.

Other books were given for our information; the Bible was given for our transformation.

There is no solid basis for civilization but in the Word of God.

—Daniel Webster.

I have never heard anything about the resolutions of the Apostles, but I have read a great deal about the *acts* of the Apostles.

—Horace Mann.

A hypocrite is like a pin — points one way and heads the other.

There are always excuses if we are weak enough to use them.

Blessed is the nation whose God is the Lord.

—Psalm 33:12.

I recognize the sublime truth announced in the Holy Scripture and proven by all history that those nations only are blest whose God is the Lord.

—Abraham Lincoln.

It is impossible to rightly govern without God and the Bible.

—George Washington.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds . . .

—Abraham Lincoln.

Do all the good you can and make no fuss about it.

—Dickens.

God provides food for every bird but He does not place it in the nest.

The most dangerous of the false doctrines is the one seasoned with a little truth.

Too many people want faith the size of a mountain before they learn to manage that of a mustard seed.

The Bible gave birth to printing and has been the best seller ever since.

Most of the shadows of this life are caused by standing in our own sunshine.

We do not need to fear fear but fear inability to master fear.

—Walter L. Hays.

The training of our children is one of the most important things the Almighty lets us live for. When we fail at this, all of our spectacular successes in other lines crumble up like paper in our hands.

—Dr. John Holland.

Faith is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success.

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If I fail to spend two hours in prayer each morning, the devil gets the victory through the day.

—Martin Luther.

If we work on marble, it will perish. If we work on brass, time will efface it. If we rear temples, they will crumble into dust. But if we work on immortal minds; if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten all eternity.

—Daniel Webster.

Reach up as far as you can and God will reach down all the rest of the way.

I am not much of a mathematician, but I can *add* to a man's nervous trouble. I can *subtract* from his physical energy. I can *multiply* his aches and pains. I can *divide* his mental powers. I take *interest* from his work, and *discount* his chances for success.

—A Cigarette.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

—Spurgeon.

There is no hope for the satisfied man.

Nine years before Columbus discovered America, a boy was born who did more good in the world than any man since the days of Jesus and His apostles. The name of that boy was Martin Luther.

—Weidenschilling.

Lamps do not talk, but they shine. A light house sounds no drums, but far over the water its friendly spark is seen. So let your actions reveal your light. Let your conduct illustrate the sermon of your life.

—Spurgeon.

SUNDAY SCHOOL

LESSON NUMBER ONE

November 15, 1953
STEWARDSHIP
Lev. 25:18-22; Deut. 8:11-18; Psalm 24:1; Mal. 3:7-10; Matt. 25:14-30; Luke 12:13-34; I Corinthians 16:2

MEMORY TEXT: "The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein." Psalm 24:1.

(1) THE KEY WORD OF THE LESSON IS "EARTH."

The assortment of Scripture verses which comprise the text of today's lesson fall into the following natural divisions:

A. The principle that the earth is the Lord's property and humans are custodians. Psalm 24:1, Deuteronomy 8:11-18.

B. Teachings of Jesus regarding right and wrong use of possessions. Matthew 25:14-30.

C. Mental and emotional ease on the part of God's children where material values are involved. Luke 12:13-34.

D. Turning back to God a portion of what He has given us, interpreted as worship. I Corinthians 16:2.

Psalm 24:1 is a perfect sequel to the first chapter of Genesis. One commentator on this passage has made the following limited inventory: "All the acres are His, all the seas and rivers, all the valleys and mountains. The gold and the silver, the pearls and the diamonds, all the plants and the flowers and trees embedded in the soil, all the tribes of life that teem in the ocean, that crawl in the dust, that roam in the fields, that crowd the air — all are His. How full is the earth! The germs of unnumbered generations of plants and animals and men still slumber in its bosom."

Under Mosaic Law the people could cultivate their land six years, permitting it to rest the seventh. This arrangement meets the latest scientific requirements of organic farming. Soil requires rest and natural fertilization if its produce is to be healthy and meet the needs of the human body. Most of America's tragic diseases have a nutritional basis. Our soil is worn out and food is therefore lacking in minerals, vitamins and enzymes.

The Sahara desert was the garden spot and granary of the civilized world two thousand years ago. It is waste land today, because for centuries, people took out of its soil and put nothing back, giving it no rest or opportunity to replenish through natural fertilization.

(2) THE KEY VERSE IS MALACHI 3:8.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Tithing, mandatory under the Law, is a privilege under Grace. A well known Preacher has said: "I have noticed over and over again, that where Christians tithe, first they always seem to have money available for the Lord's work, and in the second place they are never in debt. The promise regarding opening the windows of heaven, is a figure of speech denoting the most copious supply of blessing, so that it flows down from heaven like a pouring rain."

Speaking as an inspired messenger, Malachi uttered seven complaints against his people — Profanity, Sacrilege, Greed, Weariness in service, Treason against God's rulership, Robbery from God and Blasphemy. Adjustment of their relationship was predicated upon restoration of the tithe. To give of their material substance would be sure evidence that love for the heavenly Father had been restored. Moral and spiritual adjustments would follow in natural order.

(3) THE KEY FACT: GIVING TO GOD IS AN INVESTMENT PRODUCTIVE OF ETERNAL DIVIDENDS.

In the parable of the Talents, the man of wealth distributes his goods to servants before leaving on a long journey. They are expected to make profitable investments. The talents belong to the Master, who is a symbol of Christ.

The goods were left that they might be used for the glory and enrichment of the absent Lord. The servants were responsible for their investment, to increase His wealth. What are the things that Christians are expected to *sell* to the world, to invest for their absent Master?

"The great merchandise of the Church of God is concerned with things that belong to the Lord Himself, not with their own organization, but with the goods, the wealth of Jesus, purchased at infinite cost, and now offered to the sons of men, offered to the whole human race. He left these goods with His servants while He is away." G. Campbell Morgan.

LESSON NUMBER TWO

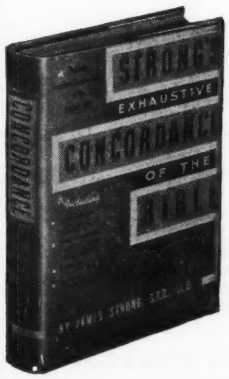
November 22, 1953
THE WORLD NEEDS CHRISTIAN COMPASSION
Lev. 19:9-10; Deut. 10:18-19; Ruth 2:1-18; Matt. 9:35-36; 25:34-46; Mark 1:32-34; 8:1-9

MEMORY TEXT: "My little children, let us not love in word, neither in tongue, but in deed and truth." I John 3:18.

(1) THE KEY WORD OF THE LESSON IS "COMPASSION."

The Scripture texts chosen for today deal with . . .

A. Old Testament teachings on consideration for the poor and strangers. Leviticus 19:9-10. Deuteronomy 10:18-19.



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B. Illustrated by the experience of Ruth and Boaz. Ruth 2:1-18.

C. New Testament teachings on consideration and compassion for others. Matthew 9:35-36. Matthew 25:34-46.

D. Illustrated by events in Christ's earthly ministry. Mark 1:32-34. Mark 8:1-9.

Our English word "compassion" comes from the Latin *passion*, meaning, "suffering," with the prefix *com*, signifying "together with" ... so that the word actually means "to suffer with one another." This describes the natural relationship which exists between true believers.

It was a special badge, worn by early Christians, which made them different from other people. They were bound together by strong emotional ties. The suffering and persecution of one Christian, quickened a sympathetic response in others.

The world of Old Testament times (especially 1400 to 800 B. C.) was full of hatred, bitterness and brutality ... but the Mosaic Law, produced a condition resembling an oasis in a desert. When harvesting crops, land owners were required to leave bits of grain intact in fence corners, for poor people and weary travelers to glean as necessity demanded.

This reminds us that there are little things, little kindnesses and acts of mercy that we can all perform for the welfare of others. And in doing so, we bring blessing to ourselves. A beautiful illustration of how the Mosaic Law operated is noted in the story of Naomi, Ruth and Boaz on the farm near Bethlehem.

(2) THE KEY VERSE IS MATTHEW 9:36.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

It is to be questioned if any passage in the four Gospels more clearly reveals the inner emotions of Jesus toward weak mortals. Compassion for others brought Him into the world, initiated all of His miracles for the relief of pain and suffering ... and finally led Him to the Cross.

No man has any claim upon God. Salvation is born of compassion in the Infinite heart. Why should men not become the prey of the ravening wolves, having wandered from the fold? Because deep in the being of God, is the love and compassion that came into full manifestation in the Person of His Son.

Jesus did not pay special attention to the rulers, neither did He pay special attention to those of the submerged classes as they came to Him. He saw all sorts and conditions of people and viewed them everyone alike — as sheep, distressed, fleeced, lacerated, scattered, torn, bleeding from wounds. Conscious of His deity, He regarded Himself as the Good Shepherd. Hence His words: "The Son of man is come to seek and to save that which was lost."

(3) THE KEY FACT: JESUS IS THE MAN OF MERCY.

One passage of today's lesson anticipates the judgment of the living nations at the time of Christ's return. (Matthew 25:34-46) Sheep nations will be separated from goat nations, destiny being determined by whether or not they showed compassion toward Christ's "brethren."

Who are His brethren? After denouncing Jewish leaders as a generation of vipers in the thirteenth chapter of Matthew's Gospel, He said: "Who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and father."

Only twice-born, spiritually minded, separated Christian believers can qualify for this position. The divine Saviour is pleased to associate Himself with "the least of these" who were hungry, thirsty, naked and in prison.

In the feeding of the four thousand, we see another demonstration of His mercy and compassion — this time, caring for physical needs. He cared for both soul and body. The divinity of His religion comes out precisely on the same lines. Christianity, with major emphasis upon man's eternal well being, has also produced better physical living conditions than any other religion or political system the world has ever known.

LESSON NUMBER THREE

November 29, 1953

UTILIZING OPPORTUNITIES

Deut. 24:14-21; Amos 5:10-24; Matt. 19:16-22; II Thess. 3:7-10; James 5:1-5; I John 3:17-18

MEMORY TEXT: "Seek good, and not evil, that ye may live." Amos 5:14.

(1) THE KEY WORD OF THE LESSON IS "POOR."

Considered as a whole, the Scripture texts of today's lesson break down into the following natural divisions:

A. Old Testament regulations in caring for the poor. Deuteronomy 24:14-21.

B. Judgment upon rulers who oppress their subjects. Amos 5:10-24.

C. Tragic dangers involved in making a god of money. Matthew 19:16-22.

D. Admonitions by Paul and James. II Thessalonians 3:7-10. James 5:1-5.

E. Love the master motive of the Christian. I John 3:17-18.

The humanity of Mosaic legislation is visible in the instructions given for the care of those in need. Had the rules been faithfully observed, no pauper class could have existed. Care of the poor and bereaved was made a duty of highest importance.

"Thou shalt not oppress a hired servant ... poor ... needy ... or sojourners." A hired servant, if in poverty, must be paid for his day's work before sundown. "In his day thou shalt give him his hire." No creditor was permitted to take a millstone to cover a debt, because without it food could not be prepared. (Deuteronomy 24:6)

Living conditions have so changed that this exact set of rules is not applicable today, but the underlying humanitarian principles reflected in the Old Testament regulations remain inviolate.

Amos lived in a period of apostasy and witnessed a great moral and spirit-

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ual declension. He spoke fearlessly, probing the conscience of the people, trying to get them out of their stupor. His indictment of political corruption in high places could very well be repeated in America today. The nation ignored his warnings and was utterly destroyed.

(2) THE KEY VERSE IS AMOS 5:15.

"Hate the evil, and love the good, and establish judgment within the gate."

The need of the Northern kingdom was not good laws, but an upright executive to put what they had into operation. Jeroboam II, the ruling monarch, was an idolator.

Amos makes pointed references to covetousness and dishonesty, to cruelty exercised toward the weak and poor, to the perversion of justice in high places, to luxury, sensuality and profanity — glaring sins which emerge from the depraved nature of the human heart when people lose a sense of their moral responsibility to God. Let America take heed!

(3) THE KEY FACT: A WISE MAN WILL PUT SPIRITUAL VALUES ABOVE MATERIAL POSSESSIONS.

Matthew 19:16-22 is only one of numerous New Testament passages that warn against the misuse of wealth, the mistake of making gold a god. Dr. W. Graham Scroggie comments on these verses as follows:

"This is a remarkable case and every detail is important. The revelant particulars are: a man, a synagogue ruler, rich, young, righteous, dissatisfied, concerned, eager, courageous, bent on a quest, in pursuit of the greatest of all blessings, *eternal life*.

"He had inherited wealth, but not life; he possessed what was transient, but not what was eternal; and he knew it ... But what was the thing which this man lacked? The willingness to sacrifice everything to have Christ. Jesus does not teach that to gain eternal life one must be poor in this world's goods, but He does teach that the divided heart loses the prize.

"This man wanted something better than he had, but he was not prepared to make any sacrifice to get it. If Christ would accept such, millions of people would join the Church at once. But He cannot, and so this law-keeping, money-loving man missed life.

"He wanted God, but not at the cost of his gold; he wanted life, but not at the expense of luxury; he was willing to serve, but not to sacrifice. 'One thing thou lackest'."

LESSON NUMBER FOUR

December 6, 1953

GOD AND GOVERNMENT

I Kings 9:3-9; Is. 31:1; 42:4; Acts 5:17-29; Rom. 13:1-10; I Peter 2:13-17

MEMORY TEXT: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait on his law." Isaiah 42:4.

(1) THE KEY WORD OF THE LESSON IS "OBEY."

The texts chosen for today's lesson fit into the following outline:

A. A pattern for government in ancient times given under divine inspiration. I Kings 9:3-9.

B. Admonition by the prophet Isaiah. A warning. Isaiah 31:1. A promise. Isaiah 42:4.

C. The New Testament attitude toward human government. Romans 13:1-10. I Peter 2:13-17.

D. Loyalty to God comes first. Acts 5:17-29.

It is a significant fact that there were ten unmistakable parallelisms between the government established by Moses and the system created by our founding fathers in the new world:

First: Both the new government of the United States and the government of Moses were born of religious impulses. The early settlers along the Atlantic seaboard were seeking a place to worship God according to the dictates of conscience. Moses derived his inspiration from a spiritual experience at the burning bush.

Second: Both systems were born of oppression. Those who traveled uncertain seas in frail vessels fled from England to Spain to Holland and finally to America. Moses fled from Egyptian bondage.

Third: Both systems established sabbaths as memorials to commemorate their deliverance.

Fourth: Both governments were divided into 13 divisions. There were 13 tribes in the government of Moses. There were 13 colonies on the Atlantic seaboard.

Fifth: Both governments submitted their Constitutions to the people for ratification. The American Constitution was ratified by popular vote among the colonies. The Mosaic Constitution was ratified on the banks of the river Jordan.

Sixth: Both systems provided that the humblest citizen could appeal to the highest court of the nation.

Seventh: Both systems provided for the naturalization of foreigners.

Eighth: Both systems prohibited per-

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sons of foreign birth from becoming the head of the government.

Ninth: Both systems relied upon divine revelation, God's Word, for guidance.

Tenth: Both the new American system and the ancient Mosaic system built their judicial structures on the same code, the Ten Commandments received at Mount Sinai.

Approximately four hundred years elapsed between the setting up of the Mosaic system and Solomon's experience with the Lord described in today's lesson. But the Old Testament record reflects divine interest in human government throughout the period. The same is true today. God has concern in governmental affairs and should be consulted. The verses from Isaiah warn against nations putting their trust in chariots and horsemen, material resources, to the exclusion of God.

Turning to the New Testament references (Romans 13:1-10 and I Peter 2:13-17) we find the most important passages in the entire Bible regarding man's relationship to government. Christians are expected to be obedient, law-abiding citizens, avoiding as far as humanly possible, conflicts with secular authority.

(2) THE KEY VERSE IS ROMANS 13:10.

"Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."

It appears paradoxical at first glance, to find Paul, in this passage dealing with the relation of the Christian to the State, turning to the matter of *love*. And yet, there is a close connection.

A life ruled by love for God and man, will be law-abiding and exemplary. He will give natural consideration to the welfare of others. Dr. C. G. Moule says: "The man who loves his neighbor as himself will be as considerate of his neighbor's feelings as of his own, in respect of abstinence from injury and annoyance."

(3) THE KEY FACT: THE FIRST LOYALTY OF THE CHRISTIAN IS TO GOD.

Anti-Christ Jewry continued persecuting the disciples after Pentecost. The Sanhedrin gave a stern warning that there must be no more preaching in the Name of Christ — but it was ignored. Thereupon the disciples were arrested thrown into prison, and miraculously released. "But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak ..."

Jews apprehended the faithful preachers again, brought them before the Sanhedrin and the high priest said: "We strictly charged you not to teach in this name ... But Peter and the apostles answered and said, *We must obey God rather than man.*"

When there is an open conflict between Christ and State, the path of Christian duty is clear and plain.

LESSON NUMBER FIVE

December 13, 1953
TWICE-BORN BELIEVERS ARE MEMBERS OF ONE SPIRITUAL RACE
Matt. 6:9; 22:34-40; Acts 10; 17:24-28; Rom. 10:12-13; Gal. 2:11-14; 3:28

MEMORY TEXT: "Of a truth I perceive that God is no respecter of persons." Acts 10:24.

(1) THE KEY WORD OF THE LESSON IS "FATHER."

The general plan of the lesson is as follows:

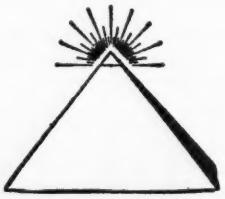
A. New Testament truths regarding the relation of God to man. Matthew 6:9 and 22:34-40.

B. Jewish theories of racial superiority condemned. Acts 10.

C. Apostolic teaching on God's dealings with man. Acts 17:24-28. Romans 10:12-13.

D. Men in Christ are members of one body. Galatians 2:11-14; 3:28.

Liberal churchmen will try to use today's lesson as a means for bolstering their falacious doctrine about the "universal fatherhood of God and brotherhood of man."



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God is only Father to those who share His life through the new birth. From this position, Jesus taught His disciples to pray "Our Father." The word "father" also carries a broad meaning, in some passages, which has nothing to do with the origin of life ... but refers rather to a nourisher, a succorer, one who cares for another. In this limited sense, unregenerate men may lay claim to the "fatherhood of God," but parenthood is not even remotely suggested.

Dr. J. G. Machen explains: "When Jesus says 'ye may be sons of your Father who is in heaven,' He certainly does not mean that God is the Father of all men, both good and evil."

(2) THE KEY VERSE IS ACTS 10:34.

"And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons."

This was an admission of far-reaching importance for Peter to make, considering the racial theories of the Jews and their Talmudic "holier than thou" attitude. He had, of course, seen a vision, and experienced a revelation while in prayer, at Joppa which produced a complete change in his feeling toward other races.

The Holy Spirit had already been dealing with Cornelius, a hated Gentile, but a man of great piety. Peter's association with him pushed back horizons and opened new vistas, which made possible the spread of the Gospel over vast Gentile areas that could not have been touched otherwise.

(3) THE KEY FACT: THE SALVATION MESSAGE IS FOR "WHOSOEVER WILL."

Dr. A. T. Pierson says: "Peter could not go down to that household of Caesarea and preach the Gospel with power until he had this *caste spirit* taken out of him, and consider that any man, woman or child in the world to whom God sent the message of His Gospel, was before God on an equality, of right and privilege, with the proudest of the nobles of earth."

In the last analysis, there are only two races of people in the world—those *in* Christ and those *out* of Christ.

In-Christed souls are members of a new creation, recipients of uncreated, eternal life which cannot be inherited through physical birth. The crux of today's lesson is that these souls are superracial and members of one body, regardless of physical nationality, environment or temperament.

I Believe In Prayer

Eddie Rickenbacker

THERE ARE a lot of things about the human mind and soul that we do not understand. We get glimpses of them when in times of danger or suffering we cross a little way over the line of ordinary thought.

As I roared down the last stretch in an automobile race years ago, I felt that I could control that machine with my mind, that I could hold it together with my thoughts. It was a feeling of mastery, of supreme confidence. But it was real.

If I had said such a thing then, the boys would have called me crazy. Even now I can't explain it. But I believe that if you *think* disaster, you will get it. Brood about death, and you hasten your demise. Think positively and masterfully, with confidence and faith, and life becomes more secure, more fraught with action, richer in achievement and experience.

Perhaps such things as the control of mind over matter and the transmission of thought waves are tied up together, part of something so big we haven't grasped it yet. It's part of us and part of the Something that is looking after us. It's one of the things that makes me believe in personal protection and in life after death. I don't know how to put it into words.

Another strange thing happened to me. Several years ago I was flying to Chicago. It was a Sunday afternoon in the middle of December, and the weather was miserable. There was a lot of ice. We suddenly lost the radio beam. For a long time we cruised back and forth trying to pick it up. Fog was all around us. We were lost, off the beam, and flying blind. Our two-way radio went out, and we had lost all communication with the world. For seven hours we flew — where, we didn't know. Nobody knew where we were; nobody even knew we were lost.

Darkness was coming on. Then, suddenly, we saw a break in the murk. The pilot brought the ship down to within one hundred feet, and we saw the lights go flashing by on a four-lane highway.

"It must be going from some place to some place," I said, and we followed it for some distance.

Then we saw a red glow away off to the right, headed for it, and saw a river gleaming. We flew up that river, and out of the six-thirty dusk of winter sprang a town — Toledo! I saw the Toledo-Edison sign flashing as we swept over the bridge tops. Skimming the roofs, we circled and landed at the airport a moment later. We had just enough gas left for eleven minutes of flight.

We had flown blind, without a beam, but we were on a beam, just the same. I like to think it was the "Big Radio" that kept us going — the Being who keeps all of us flying safely through the fog and night, toward some mysterious and important goal. The "Big Radio" is a two-way job. You've got to keep tuned with It, and you have to talk back. I believe in prayer. I learned to pray as a kid at my mother's knee.

One day in France, with only one magneto on my Nieuport biplane functioning, I was attacked by three German Albatross planes. I came out of a dive so fast that the terrific pressure collapsed my right-hand upper wing. No matter what I tried I couldn't come out of that whirl of death. I often wish I could think as fast under normal conditions as I did during that drop. While I fought the controls and tried to get the engine going, I saw all the good and bad things I had ever done, and most of them were bad. Then I began to pray.

"Oh God," I said, "help me get out of this."

As a last desperate act, I threw my weight to the left-hand side over the cockpit and jammed the controls, then jammed the engine wide open. The thing suddenly sputtered and vibrated violently and sailed away on her one good wing for France. I held it that way all the way home.

This escape and others I have had were not the result of any super ability or super knowledge on my part. I wouldn't be alive if I had to depend on that. I realized then, as I headed for France on one wing, that there had to be Something else. I had seen others die — brighter and more able than I. I knew there was a Power. I believe in calling upon God for help.

I am not such an egoist as to believe that God has spared me because I am I. I believe there is work for me to do, and I am spared to do it, just as you are. If I die tomorrow, I do not fear the prospect at all.

On a rainy night in February, 1941, I had the worst accident of my life. As I look back on those agonizing days in the hospital, I realize there was a reason behind it all. It was a test and a preparation for what was to follow.

In the four months I lay in that hospital I did more thinking about life and death than I had ever done before. Twenty-one months later, I was adrift in an open lifeboat with seven other starving men, most of them so young they needed the strength and understanding of a man who had been down in the valley of the shadow, who had suffered and made sense out of his suffering. To those men I was able to bring the essence of the religion and philosophy I had distilled in the hospital.

Once I almost died from a throat hemorrhage.

"Here," I said, "is death."

It dawned upon me in a flash that the easiest thing in the world is to die; the hardest is to live. Dying was a sensuous pleasure; living was a grim task. In that moment I chose to live. I knew from experience that abandonment to death was a sin. I had work to do, others to serve.

I took that clarity with me to the rubber raft in the South Pacific after our plane crashed. I shall not recount that story again. I merely want to tell you the meaning of it. Of the eight men in those three rafts, I alone never lost faith that we would be picked up. Throughout those twenty-one days of blistering sun and nights of ghastly chill, we were adrift for a purpose, I saw life had no meaning except in terms of helping others.

I think man instinctively does not interest himself in others. He does it by an act of will. He sees that "I am my brother's keeper" and "Do unto others" are the essense of all truth.

My experiences and the suffering through which I passed taught me that faith in God is the answer to life.

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